

**YOUR PERSONALITY
AND HOW TO USE IT**

BY THE SAME AUTHOR

Dreams; Their Meaning and Significance

TRANSLATION

Yoga Asanas (by *Louis Frédéric*)

YOUR PERSONALITY

AND HOW TO USE IT

by

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LONDON

ARCO PUBLICATIONS LTD

FIRST PUBLISHED 1912 BY ARCO PUBLICATIONS
© GEOFFREY A. DUDLEY 1912
PRINTED IN GREAT BRITAIN BY
NORTHUMBERLAND PRESS LIMITED
GATESHEAD ON TYNE

*To Eva, Mum, Dad, Joan,
Susan and Carol*

ACKNOWLEDGMENTS

FOR permission to quote copyright passages I wish to thank the following: The Clarendon Press, Oxford, publishers of the *Oxford English Dictionary*, for the definition of phrenology quoted in chapter V; Encyclopaedia Britannica Ltd., for the quotation from the article on phrenology in the Eleventh Edition of the *Encyclopaedia Britannica* appearing in the same chapter; The Bodley Head Ltd., publishers of *The Art of Being Happily Married* by André Maurois, for two quotations appearing in chapter XIII; and Peter Owen Limited, publishers of *Personality in Theory and Practice* by A. A. Roback, for quotations appearing in chapter XIV.

For the use of illustrative material cited in chapter X I am indebted to Kate E. Butters, and would like her to accept this as a grateful acknowledgment of her kindness.

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persona, meaning the mask which the actors wore on the Greek and Roman stage to distinguish their roles and amplify their voices. Why should the mask or outward appearance be used to designate something so essentially inward as personality? Precisely because it is a convenient symbol with which to mark off the individuality of or difference between one man and another.

Personality is, however, one of those abstract terms which allow of a large number of definitions, and there has certainly been no shortage of them among psychologists working in this field.

For example, personality has also been defined as the unity that marks off any one member of a group as being different from any other member of the same group. This definition is useful not only because it recognizes the differences that distinguish one person from another, but also because it emphasizes the fact that a person functions as a unity or organized whole.

A definition which points out that this unity has motives giving meaning to life says that personality is an organized human whole which acts toward the fulfilment of purpose.

Another definition is that personality is the sum total of all the tendencies that an individual has inherited and of those that he has acquired by experience. The value of this definition is that it recognizes the undoubted fact that a person is the product of both his heredity and his environment, and it does not stress one at the expense of the other.

In other words, the three principal raw materials of personality — physique, intelligence and temperament — are determined both by heredity and by conditions subsequent to birth.

No feature of personality is devoid of hereditary influences, but only the outlines of personality are given at birth

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—to be filled in and the personality made socially and morally acceptable or unacceptable through growth and development.

This is the modern viewpoint. It does not then deny the importance of heredity. It does not depreciate the value of environment. It gives both their rightful place in personality development.

The contribution that heredity makes to personality comes from the chromosomes, of which there are forty-eight in man. The individual receives twenty-four of them from each parent. In the nucleus of these chromosomes are to be found the genes, which represent the physical carriers of the individual's qualities.

The importance of heredity is illustrated by a study of those cases in which identical twins, who have the same heredity, have been reared apart almost from birth under different conditions of environment. For example, Barbara S. Burks, who made such a study, found that in certain aspects of temperament and social behaviour, the twins showed some striking parallels. They both bit their nails and wetted their beds. Their movements in walking, shaking hands and writing were also similar.

The experiences that an individual has during the course of his life contribute in a large number of ways to the formation and development of his personality. For example, the kind of conditions that a person experiences during the first nine months of his life, i.e., in the womb, play a part in making him what he is.

Whether the mother's thoughts influence the child she is carrying in the womb is a debatable question. Opinion is more or less evenly divided upon the possibility of their doing so. In the absence of further conclusive evidence perhaps the fairest summing-up we can make is to say that

the possibility exists, but that it has not yet been shown how it operates, assuming that it does operate at all.

SOCIAL ADAPTABILITY

Our personality is as characteristic as the clothes we wear, the manners we adopt, and the activities we pursue. The complicated business of living itself requires of us a number of roles. Personality is developed as our means of facing the world, forming friendships, earning our livelihood and discharging our duties.

The interaction between the individual's heredity and environment gives rise to what are known as the *traits* of his personality. Some examples of traits are cleanliness, honesty, cheerfulness, miserliness, irresponsibility. Some psychologists do not favour the view that there are traits at all. They consider that a person can be honest today and dishonest tomorrow, according to the circumstances. In line with this view is Raymond B. Cattell's definition of personality as 'that which determines behaviour in a defined situation'.

These psychologists believe that human actions are dictated by expediency rather than by principle. However, even though individuals may act inconsistently at times, there evidently is some consistency in human nature. For we can to a certain extent tell how a person will tend to behave in a given set of circumstances.

A trait that derives its meaning from being related to a specific thing, person or idea is known as an *attitude*. For example, intolerance is a trait, but intolerance of Jews, or anti-Semitism is an attitude. Other examples of attitudes are conservatism, anti-vivisectionism, etc.

Let us now summarize what we have learned. Our aim is

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to relate some of the latest psychological discoveries to the topic of personality. We choose this topic because the nature of man is a central problem in psychology, because most of the practical problems of life are problems of personality, and because we can gather together and compare the findings of different psychologists.

We define personality as the sum total of the man or woman, as he or she impresses other men and women. This, however, is not the only possible definition. There are others, equally valid, which emphasize one or other different aspect of human nature, such as its unity, its purposefulness, or its dependence upon both heredity and environment.

Implicit in this definition is the fact that personality is a social phenomenon: it is the outcome not only of what we bring into the world but of the effect which we create in the minds of other people.

What practical conclusion can we draw from this? It is that if we wish to have a pleasant personality we must influence other people in our favour. Our success and happiness depend in part upon other people being favourably disposed towards us. We can encourage them to meet our needs by doing what we can to meet theirs.

We hope to learn what modern psychologists can tell us about accomplishing this task. Our study of their work falls naturally into several sections. We want to learn something about the structure of personality, i.e., what the human mental machine is built of. Next to structure comes function—that is to say, the way the machine works, the motive power which drives it. After that we can study how the machine grows as it is being built. This means asking what psychologists have found out about the development of personality. We can also study the relationship between body build and temperament. We want to know what types

of personality there are and how personality differs from one nation to another. The latest theories about types will tell us what type we belong to, so that we can take this information into account in solving our problems. Then we want to know how the machine is tested, i.e., how personality is assessed. We must also learn what part personality plays in the three main areas of human life activities: love and marriage, career, and social relations. Finally, we need to know some techniques of improving our personality.

SELF-TEST I

1. The aim of this book is:
 - a. To deal with the causes and cure of unhappiness in marriage.
 - b. To present some of the latest psychological discoveries in relation to personality.
 - c. To examine the view that juvenile delinquency is due to poor home conditions.
2. The subject of personality is one of the most important in psychology because:
 - a. It is basic to an understanding of man's nature and his place in the world.
 - b. It is closely related to the religious life of mankind.
 - c. It enables us to understand the political problems of other countries.
3. A person's problems are often a sign of:
 - a. The wickedness of enemies who are plotting against him.
 - b. The fact that he has a problem personality.

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- c. Difficulty in convincing his employer that his salary should be raised.
- 4. Can we acquire a personality?
 - a. Yes, because some people have had one and lost it through carelessness.
 - b. No, because we already possess one. Our task is to understand, develop and improve it.
 - c. We don't know, because not enough research has yet been done on the problem.
- 5. How may personality be defined?
 - a. The extent to which a person is lucky in games of chance.
 - b. Sex appeal.
 - c. The sum total of the man or woman, as he or she impresses other men and women.
- 6. Which is important in the development of personality?
 - a. Heredity.
 - b. Environment.
 - c. Both.
- 7. A person receives his heredity :
 - a. Half from each parent.
 - b. All from one parent.
 - c. From neither parent.
- 8. Do the mother's thoughts influence the child in the womb?
 - a. Yes
 - b. No.
 - c. We don't know.
- 9. The most important quality of personality is :
 - a. Social adaptability.
 - b. Polished manners.
 - c. Choosing the right clothes to wear.

10. What practical conclusion can we draw from this chapter?

a. Those people born without personality can still be successful and happy.

b. To influence other people to meet our needs we must do what we can to meet theirs.

c. Psychology can simplify the task of 'keeping up with the Joneses'.

*The answer key to these questions will be found on
page 29.*

CHAPTER II

THE STRUCTURE OF PERSONALITY

THE FIRST comprehensive theory of personality was developed by Freud. As is well known, he likened the mind to an iceberg. The smaller part showing above the surface of the water represents the region of consciousness, while the much larger mass below the water level represents the region of unconsciousness.

According to Freud, the personality is a trinity consisting of id, ego and superego. The id is a reservoir of psychic energy and the source of the human instincts. It furnishes the power that sustains a person's activities. The ego is a special part of the id which keeps the individual in touch with the outside world, and finds outlets for the expression of his instincts. The superego is a kind of moral censor which passes judgment on the individual's strivings according to the standards which he has acquired from his parents. It makes him feel guilty when he goes against those standards, and proud of himself when he lives up to them.

The relationship of the three parts of the personality to each other and to society may be compared to a driver in a car held up by a traffic policeman. The car, which represents the id, provides the motive power. This is directed by the driver (the ego). The superego is represented by the policeman, who stops the car or allows it to pass according to the needs of the other users of the road (society at large).

Next to Freud, the most outstanding modern psychologist



is Jung, who presents a slightly different view of personality. According to Jung, the personality consists of six parts: the ego, the personal unconscious, the collective unconscious, the persona, the anima, and the shadow.

The ego requires little explanation. It is what is more generally known as the conscious mind. It is made up of conscious perceptions, memories, thoughts and feelings. The personal unconscious consists of experiences which have been repressed or forgotten, but which can under certain circumstances be recalled. The collective unconscious is a storehouse of ancestral memories which is common to the whole race.

The persona is that side of ourselves which we choose to display to society. The persona is thus a mask which often hides the true nature of the personality.

The anima is the feminine side of a man's personality. Its counterpart is the masculine side of a woman's personality, which is known as the animus. The shadow is the animal side of man's nature.

In Jung's view the personality looks not only backwards to its racial past, but also forwards to a goal, which is the development of a unified whole known as the self.

This self or psyche, according to Jung, has four basic functions, which are present in every individual. These are thought, feeling, sensation and intuition. Thought seeks to understand the world on the basis of a true-false evaluation; feeling apprehends it on the basis of a pleasant-unpleasant evaluation. Sensation perceives things through the senses; intuition perceives them through an inner awareness.

For example, suppose one day the radio were to announce that invaders in flying saucers had landed from Mars. The thinking person's reaction would be: 'Has it really hap-

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pened? What are the facts of the situation?' The feeling person, on the other hand, would say to himself: 'How dreadful! Now we'll all be massacred!'

Again, imagine two people involved in a railway accident on a wet, foggy day in November. One person functions by sensation; the other by intuition. The former will say: 'We were damned uncomfortable for a time!' By contrast the latter will say: 'Something told me that this was going to happen!'

TWO ATTITUDES

The two pairs of opposites, thought-feeling and sensation-intuition, stand in compensatory relation to each other. That is to say, a person in whom thought is strongly developed may be insensitive to feeling, and vice versa; while a person who relies greatly upon his senses may be indifferent to the inner promptings of intuition, and vice versa.

In addition to these four functions Jung says that the personality reveals two attitudes. They are introversion and extraversion. The introvert is influenced by what he finds within himself. The extravert takes his bearings from what lies outside himself. The introvert is the kind of person who would sooner sit by his own fireside reading a book than go to a dinner party. The extravert is the kind of person who can be heard to say: 'I feel lost if I haven't got people around me.'

Of course, no one displays either introversion or extraversion in a pure form. Both attitudes are in different degrees characteristic of everybody. Jung recognized this by speaking also of the ambivert, whose interests are a blend of introversion and extraversion.

We shall see in a later chapter that the four functions

and the two attitudes combine in various ways to form eight different types of personality.

The goal of the individual in Jungian psychology is 'individuation', in which he can draw upon the resources of all four functions and both attitudes. In other words, he seeks an all-round well-developed personality.

We have seen that Freud and Jung both emphasize the factors common to all of us. The credit of emphasizing the uniqueness of each human personality belongs to Adler. He also differs from both in making the conscious mind rather than the unconscious mind the chief centre of interest.

The essence of Adler's theory of personality is the doctrine of a creative self, which asserts that man makes his own personality out of the raw materials of heredity and experience. Adler's conception of the nature of personality thus coincides with the popular idea that man can be the master, and not the victim, of his fate.

Individual Psychology, as Adler's ideas are known, is the psychology of the undivided personality. Personality includes all those factors which, when combined, constitute an individual, separating him markedly from those of his fellows who possess a different kind of personality.

Adler says that the individual's style of life or law of movement is an expression of his total personality. The style of life is the individual's characteristic way of reacting to the situations that confront him in life. For example, the style of life of the handicapped child is to find some way of compensating directly or indirectly for the physical handicap or blemish. The style of life of the pampered child is to subordinate other people to his will. The style of life of the unloved child is to get away from society or to have his revenge upon it.

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A person's style of life is often revealed in the fantasies in which he indulges, and therefore these give a useful clue to the structure of his personality. For example, a man visualized himself having a date with a girl but being unable to cope with the situation because of lack of resource and not knowing what to say to her. It is not difficult to detect the style of life revealed in this fantasy. It is obviously one of dependency and helplessness. The day-dreamer feels that he cannot rely upon himself. It does not surprise us to know that this was typical of his attitude to life, and that he was, in fact, a seriously neurotic personality.

Another of Adler's ideas is that our personality may contain an overemphasis on masculinity. This, with the false implication that to be feminine is to be inferior, is called the masculine protest. It appears in the personalities of both men and women. It may lead a man to be always on his guard against the possibility of domination by a woman. Naturally, such an attitude usually interferes with his chances of getting married. In women it may lead to a rejection of the roles of wife and mother and a preference for masculine activities. The female homosexual is apt to be a person of this type.

These ideas, as well as those of Freud and Jung, do not exhaust what these authorities have to say on the subject of personality. They are cited to illustrate their views on the way in which the machine of personality is built. Of course, power has to be supplied to drive the machine. In the next chapter we shall examine their ideas on the motive forces that underlie human nature.

Not all of these ideas have been equally productive of further research into the depths of personality. Freud's psycho-analysis is the school which has given the strongest stimulus to subsequent inquiry. This is in line with the

example set by Freud himself, for the founder of psychoanalysis showed himself willing to change his own views in the light of later discoveries.

It is not surprising, then, that his disciples should have felt free to change and adapt the theories of their master. This has led to the rise of a school of 'neo-analysts' who have introduced modifications, and have thus given us further insight into the complex way in which the machine of personality is built.

THE IDEALIZED IMAGE

One of the most prominent members of this school is Karen Horney. To Freud's basic scheme of id, ego and superego Horney has added the concept of what she calls the 'idealized image'. This is the mental picture that a person has of himself as he would like to be. A man who is a failure will picture himself as a success. A man who is short may have a picture in his mind's eye of himself as tall. A woman who is unattractive will see herself as a glamorous beauty.

The idealized image denies the existence of conflicts, obstacles and limitations. It is the inner reality which a person feels to be his true self. It obeys literally the injunction: 'Assume a virtue though you have it not.' It is a face-saving device which enables the individual to retain a good opinion of himself in spite of evidence to the contrary.

For example, a young man had an idealized image of himself as a great writer. He saw himself attending literary luncheon parties and autographing copies of his new book for admiring readers. In reality he had never done any writing and could not even spell simple words properly. He said that whenever he sat down to write he found that his

inspiration dried up. The result was that he had to put the attempt aside.

The idealized image in this case assured the man of an achievement in fantasy which he despaired of winning in reality. It denied the existence of the conflict between his overweening ambition and his lack of talent.

Although Horney regarded the idealized image as a flight from reality, this need not always be the case. It can have the positive value of serving as an incentive. We all know that holding in the mind a picture of what we want can encourage us and guide us in realizing our dream. Instead of merely day-dreaming we are then using imagination as a stimulus to the effort needed to create our ideal in reality. Our style of life, to use Adler's term, becomes the striving of constructive imagination to work itself out in some concrete objective which forms the unique contribution of our personality to the welfare of humanity.

For example, have you ever watched a craftsman at work, moulding some piece of inert matter into the shape of his mental picture? In response to his touch the clay, wood, leather, stone, and so on, grow into the living shape of his inward vision. He is the true artist, guided by a positive image which idealizes the creative spirit within.

So it is with personality. It, too, is shaped in response to the image which we hold of our ideal self. In other words, imagination and will together are stronger than either alone. This is a modern restatement of the old law of reversed effort proposed by Coué. According to this, in a conflict between will (the ego) and imagination (the idealized image) the latter proves the stronger.

The value of this principle is that it can be put to practical use in the improvement of our personality. It means creating a mental picture of ourselves as we would like to

be. Then will-power should be used in support of imagination to make the mental picture a reality. More will be said on this subject in a later chapter.

(For the present let us summarize what this chapter has said about the way that the machine of personality is made. We have compared the views of several authorities. According to Freud, the machine has three parts — an id which is the source of energy, an ego which finds an outlet for that energy, and a superego which sits in judgment on the workings of the machine. Jung, on the other hand, has elaborated the scheme to include, besides the conscious mind, a personal and collective unconscious, which are the repositories of different types of memories, a persona or side of ourselves which we show to the world, an anima or animus which embodies our experience of the opposite sex, and a shadow or animal nature.

The psyche or personality, says Jung, has four functions, thought, feeling, sensation and intuition, which are linked with two attitudes, introversion and extraversion.

Adler considers that the individual's personality is seen to be expressed in his style of life. The style of life is his characteristic way of reacting to the situations that confront him in life. According to Adler, too, the personality may contain an overemphasis on masculinity, which is known as the masculine protest and accounts for some cases of bachelorhood, spinsterdom and homosexuality.

Horney has added the concept of the idealized image. This is the mental picture that a person has of himself as he would like to be. She says that the idealized image is a method of escape from neurotic conflict, but we have suggested that it can also have the positive value of acting as an incentive and a stimulus to achievement.

SELF-TEST II

1. According to Freud, the id is:
 - a. The source of power to sustain a person's activities.
 - b. A moral censor which passes judgment on what we do and think.
 - c. The part of the personality which keeps us in touch with reality.
2. According to Jung, experiences which have been repressed or forgotten form:
 - a. The anima.
 - b. The shadow.
 - c. The personal unconscious.
3. The persona is:
 - a. A storehouse of ancestral memories common to the whole race.
 - b. That side of us which we choose to display to society.
 - c. Conscious perceptions, memories, thoughts and feelings.
4. What are the four basic functions of the psyche according to Jung?
 - a. Conscious, unconscious, preconscious, subconscious.
 - b. Animus, anima, shadow, self.
 - c. Thought, feeling, sensation, intuition.
5. If you combine an interest in things outside yourself with an interest in your own inner life, you are called:
 - a. An extravert.
 - b. An introvert.
 - c. An ambivert.
6. A person's style of life is:
 - a. His characteristic way of reacting.

- b. The size of his bank account.
- c. The ability of other people to get on with him.
- 7. 'Masculine protest' means:
 - a. An overemphasis on masculinity.
 - b. An overemphasis on femininity.
 - c. A belief in the equality of the sexes
- 8. According to Horney, the idealized image is:
 - a. A person's mental picture of himself as he is.
 - b. A picture of ourselves as we would like to be.
 - c. What a person thinks about someone he admires.
- 9. How would you set about improving your personality?
 - a. Accept your limitations but trust that you will grow out of them.
 - b. Create a picture of your ideal self and use your will to bring it about.
 - c. Move to a neighbourhood where the people are more congenial.
- 10. Imagination and will together are stronger than either alone. This is known as:
 - a. The law of movement.
 - b. The law of compensation.
 - c. The law of reversed effort.

*The answer key to these questions will be found on
page 39.*

ANSWER KEY TO SELF-TEST I

1. b; 2. a; 3. b; 4. b; 5. c; 6. c; 7. a; 8. c; 9. a; 10. b.

CHAPTER III

THE DYNAMICS OF PERSONALITY

WHEN he came to consider the forces at work in the personality, Freud found them in what are known as instincts. These are the inborn factors which drive people to act in the way they do. All of the instincts taken together constitute the sum total of psychic energy available to the personality.

As was pointed out in the chapter on the way the personality is built, the id is the reservoir of this energy and it is also the seat of the instincts. The id may be considered to be a dynamo which furnishes psychological power for running the manifold operations of personality. This power is derived ultimately, of course, from the chemical processes which go on in the tissues of the body.

What are the instincts and how many of them are there? Freud did not attempt to say, but he did group them under two headings: the life instincts and the death instincts. The former serve the purpose of preserving the individual and the race, e.g., hunger, sex. Freud laid particular emphasis upon the sex instinct — so much so, in fact, that psychoanalysis is often regarded as 'nothing but sex'. However, he gave the term a rather wider meaning than it normally has, and therefore the criticism is not altogether justified.

From the fact that every person dies Freud assumed that there is an unconscious wish to die. This is his death instinct. 'The goal of all life,' he said, 'is death.' The group of death instincts also includes aggressiveness, which Freud con-

sidered is self-destruction turned outwards against other people.

Jung, on the other hand, finds the motive power of the human personality in what he calls the 'archetypes' of the collective unconscious. The collective unconscious, you will remember, results from the inherited brain structure of the individual and is common to all humanity. The archetypes of which it consists are primitive ideas which have a universal symbolic meaning. They not only act as a determining force behind human behaviour, but they also provide the themes of literature, folklore, mythology, religion and superstition all over the world.

This is because certain typical experiences appear again and again in the cultures of peoples widely separated in time and space. Some examples are: birth and death, motherhood, old age, maleness and femaleness, growth and decay, mental conflict, and so on. These archetypal experiences have been crystallized into myths and legends. They are basic facts of life which have impressed themselves deeply on racial thinking by the countless repetitions of centuries of human experience.

THE BLEEDING TREE

As an example of an archetype, showing the way in which these primitive ideas still influence human thought and action, we may take the idea that trees bleed when cut.

This belief is found in superstition, mythology, folklore, dreams, religion and poetry. The Roman poet Virgil refers to it in the *Aeneid*, where we read: 'From the first tree pulled up, by its broken roots from the ground there flow drops of dark blood and stain the earth with corruption.'

A reference to the same idea also occurs in Ovid's

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Metamorphoses, where the poet writes: 'As an impious hand made a wound in its trunk, it was just as if blood flowed from the shattered bark.'

In *William Tell* the German poet Schiller makes the child ask: 'Father, is it true that on the mountain yonder the trees bleed if a blow is laid to them with the axe?'

In one of the most notorious murder trials of recent times it was revealed that the accused had dreamed three or four times of blood dripping from the branches of trees. He was a man who had confessed to the murders of nine people by luring them into a basement and striking them down from behind. It is obvious that he was acting under the influence of the archetype of the bleeding tree, which symbolizes the fact that man's body is vulnerable to injuries.

Are archetypes the same as the life and death instincts postulated by Freud? This is a question which we cannot at present answer with certainty. Its elucidation is a problem for future psychological research. Instincts may be understood as permanent functions of the mind which provide the motive power for behaviour. This definition might also be thought to apply equally well to the archetypes. Certainly the latter are rooted in man's instinctive self and like the instincts belong to the very essence of his nature.

(Without denying the importance of instinct, Adler considered that the motive of achievement and the source of maladjustment was a feeling of inferiority. He is often referred to as 'the legitimate father of the inferiority complex', because his name is associated with this important psychological discovery.

Feelings of inferiority are rooted in the human condition. They are inevitable when man compares his insignificance with the immensity of the universe. Nevertheless, they are apt to become particularly intensified in three types of

persons: those who felt unloved and unwanted as children; those who were spoiled or pampered; and those with some feature or attribute which makes them feel different.

For example, here are three reports illustrating these different situations:

‘I was born out of wedlock. I felt that my mother never really wanted me because I reminded her of what she would have preferred to forget. I suffer from self-consciousness and feelings of inferiority.’

‘When I was a child my father was very strict and tended to overprotect me. I was never allowed to make decisions for myself. The result is that I feel at a loss now as an adult in knowing how to cope with life.’

‘I have always felt inferior to other people in social life and at work. I feel different from them because I have a large nose.’

The inferiority complex is overcome, says Adler, by developing what he calls ‘social interest’. At work this means giving the best service you can in return for the wages you receive. In marriage it means putting your partner’s interests on a level with your own. In social life it means thinking in terms of the other person’s welfare. Individual Psychology sees the individual as an integral part of society. He can be healed of his neurosis by being introduced to a life of wider service to the community, and by being helped to show greater courage to face reality.

‘We learn, too, from Individual Psychology that we should not be afraid of making mistakes, for, as Adler pointed out, ‘there is no other way of learning how to live’. Both making mistakes and learning how to live, however, demand courage, and the message that ‘courage is the health of the soul’ is another leading idea of Adler’s.

Courage is especially demanded if one is physically han-

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dicapped, as Adler himself was in his early years. The answer to such a problem is either to attack the handicap directly and overcome it, or to find compensation through alternative means of expression.

For example, Adler as a child suffered from rickets, which he overcame directly by exercise to develop his body. On the other hand, a person with a physical disability which cannot be overcome directly may compensate himself indirectly by developing his mind or talents.

SECURITY AND SATISFACTION

These views on 'what makes people tick' have been developed and extended more recently by Horney, Sullivan, Fromm and Rank.

Horney has suggested that people are motivated by two basic drives: the need of security and the need of satisfaction. We cannot doubt the existence of the first need in human nature. It is epitomized in the words of a man who said: 'The one thing I desire above everything else in the world is personal security from want and to be able to provide adequately for my wife and family.'

Equally we must accept the need of satisfaction as a fundamental human striving. Even the ascetic who renounces desire is motivated by this need — he strives for the satisfaction of gaining freedom from his desires. For the ordinary person the satisfaction of desires normally gives meaning to life. Without such fulfilment — or without the belief that such fulfilment is possible — he would feel empty and lost.

Freud tended to identify satisfaction with satisfaction of sexual needs, while to Adler satisfaction means the conquest of inferiority feelings and the development of a sense of social responsibility. Horney, on the other hand, has refused

to think of the pleasure principle exclusively in terms of sex or power or usefulness. She considers that these needs can be subsumed under the heading of the striving for safety, the need to feel free from fear.

Sullivan, another neo-analyst, also gives prominence to the striving for satisfaction and security in human life. He differentiates between the two by suggesting that the need of satisfaction arises from bodily tensions, such as hunger, thirst, sleep, sex, etc., while the need of security is copied from the example of other people, i.e., it is a social phenomenon.

An interesting and novel point of view on the dynamics of personality has been put forward by Fromm. He considers that man's activities can be understood as the expression of a conflict between the need of freedom and the fear of it. The source of personal freedom which man has achieved in modern society has brought with it a sense of insecurity. He does not know how to use his freedom for positive ends.

The result has been, according to Fromm, that men are actually willing to give up their freedom in order to regain their security. This is how he explains the rise of totalitarian systems of government in modern times and the hold which they have gained over men's minds.

The origin of this conflict has been traced by Rank to what he calls the trauma of birth. That is, at birth the infant is separated from his mother's body and this separation, according to Rank, is the prototype of all anxiety. It has created in the human mind a striving to restore the primal condition of oneness with the source. This naturally conflicts with society's demand and expectation that the individual will grow towards independence. ●

Now let us draw any conclusions that we can from the foregoing about practical ways of using these teachings.

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From Freud we learn that we cannot go through life ignoring the fact that we have sexual natures. Indeed, he has done a service to humanity in pointing out that sexual maladjustment is an important cause of disturbances of personality.

Adler has shown us the way to fulfilment in this respect by stressing that love and marriage are one of the individual's main life tasks. He even goes so far as to say that a person who is adequately adjusted in this respect and in respect of his work and social life can *never* fall a victim to neurotic illness.

It is easy to apply Adler's principle of social interest in social life and conversation. We can, for example, try to ~~show~~ a friendly interest in other people. Robert Louis Stevenson once said that there are only two subjects of conversation: 'I am I; you are you.' We shall find that it pays to emphasize the latter. This means talking about the things in which the other person is interested; it implies asking intelligent questions about that person's interests. Let us not overlook the value of good listening.

We can apply Jung's theory of the archetypes to an understanding of our dreams and hence to an understanding of our personalities. For example, a man dreamed that he was going along one side of a street, and along the other side a man of ugly and threatening mien appeared to be 'shadowing' him. The 'shadow' represented the shadow in the dreamer's own personality. This is that part of ourselves which we reject as morally ugly, as a threat to our self-esteem.

If, as Horney suggests, people are motivated by the need of security and the need of satisfaction, we can serve others best by helping them to feel secure and to satisfy their wants. There is an important lesson here for parents in

bringing up their children. Children are largely dependent upon adults for their sense of security, and by giving them a secure and loving home atmosphere we can help them to become mature and responsible citizens.

To sum up: different authorities attribute the motive power of human personality to different sources—life and death instincts (Freud), primitive ideas of universal symbolic meaning (Jung), feelings of inferiority and social interest (Adler), strivings for security and satisfaction (Horney, Sullivan), a conflict between the need of freedom and the fear of it (Fromm), and anxiety about separation from the mother (Rank).

All of these conclusions can probably be accepted as valid. As we saw in the second chapter, the human machine ~~is~~ is complex in the way it is built, and the same is no doubt true of the way ~~it~~ it works. It would be a mistake to try to answer the question 'What makes people tick?' by pointing to a single cause, when it is likely that many causes work together to determine our behaviour and experience.

SELF-TEST III

1. Instincts are :

- a. The inborn factors which make people act in the way they do.
- b. The knowledge which children acquire by attending school.
- c. The habits and mannerisms which a person displays.

2. What is ~~the~~ the ultimate source of the power of the id?

- a. The sex instinct.
- b. The chemical processes which go on in the body.
- c. The trauma of birth.

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3. The theory of life and death instincts was put forward by:
 - a. Freud.
 - b. Jung.
 - c. Adler.
4. Archetypes are :
 - a. Customs practised in certain foreign countries.
 - b. Dreams which cannot be easily interpreted.
 - c. Primitive ideas of universal symbolic meaning.
5. Who was referred to as 'the legitimate father of the inferiority complex' ?
 - a. Rank.
 - b. Adler.
 - c. Horney.
6. What do unwanted, spoilt and handicapped children share in common ?
 - a. Parents who ought to know better
 - b. Loss of schooling through illness.
 - c. An intensified feeling of inferiority.
7. How is an inferiority complex overcome ?
 - a. By getting one's name into the newspapers
 - b. By trying to develop social interest.
 - c. By exercising to develop one's muscles.
8. Who said 'Courage is the health of the soul' ?
 - a. Adler.
 - b. Sullivan.
 - c. Fromm.
9. What, according to Horney and Sullivan, are the two basic drives ?
 - a. Security and satisfaction.
 - b. Life and death.
 - c. To feel unwanted and to be pampered.

10. What, according to Fromm, is the result of the freedom which modern man has acquired?
- a. A sense of insecurity.
 - b. A desire to travel.
 - c. A fondness for children.

*The answer key to these questions will be found on
page 52*

ANSWER KEY TO SELF-TEST II

1. a; 2. c; 3. b; 4. c; 5. c; 6. a; 7. a; 8. b; 9. b; 10. c.

CHAPTER IV



THE DEVELOPMENT OF PERSONALITY

How DOES personality develop? How do we get to be the kind of people we are? Let us examine some of the latest findings on this important aspect of our subject.

First of all, however, we should note what is the traditional view of this question. It is that we are the kind of people we are because our heredity and environment (up-bringing, experiences) have made us that way. Heredity predisposes to certain physical, mental and emotional states. Environment tends to strengthen or weaken hereditary traits.

Speech furnishes a good example of the interaction of heredity and environment. Speech would be impossible without the vocal organs with which heredity has endowed us. But the mere possession of speech organs does not in itself guarantee that a person will learn to speak. He also needs the opportunity to hear and imitate speech and this is provided by his environment or upbringing. The child listens to other people speaking around him and learns to copy the sounds they make.

Controversy has long raged over which is the more important in forming our personality : what we bring into the world with us or the things that happen to us after we get here. For example, which is the more important in the development of speech : that a person should be born with speech organs or that he should hear other people speaking? Which matters more : heredity or environment?

For a very convincing answer to this question we are in-

debted to Dr Alfred Adler, founder of the school of Individual Psychology. Dr Adler has settled this controversy in a novel way by pointing out that we become what we are through the use which we ourselves make of heredity and environment.

The atmosphere of our home is inevitably a vital factor in the development of our personality. Dr Adler put forward the theory of the family constellation, which stresses the effect on personality of the child's family position or birth order. He did not mean that the kind of people we are is determined only by this factor. Nevertheless, he believed it possible to connect certain traits of personality with certain positions in the family. Even if we happen to have no brothers and sisters at all, he considers that this is also of great importance.

For example, the parents of the only child may make him incapable of effort by their over-indulgence. Never supplanted by a brother or sister, he may well become both over-dependent and tyrannical. The only child retains his position as the centre of family life. He is in danger of becoming tied to his mother's apron strings. He may develop on the lines of seeking to preserve outside the home the position of superiority which he enjoyed inside it. If he meets with a challenge to his superiority he is apt to become frustrated.

A young man who was an only child said: 'I am nervous and very often get depressed. I worry about trifles and have "examination jitters". I did not like going to school. I am afraid of making a mistake if I try to write when any one is looking at me. I am shy of girls and self-conscious when talking to the boss. My mother over-protected me as a child and wouldn't let me do anything for myself; consequently I have never had a proper opportunity of learning to accept defeat and overcome it.'

The eldest child is for a time exposed to the same dangers as the only child. In addition, the tragedy of dethronement is his; after playing the role of only child for a few years, he is deposed. Adler's view is that the eldest child may display a conservative trait; he may become jealous and a believer in authority and privilege. Losing his position to a rival may make him an admirer of the past, which was the time when he ruled alone. He may also show a talent for organization, developing a protective attitude and a sense of responsibility. This may, however, disguise a wish to keep others dependent upon him.

For example, a woman said: 'I am the eldest of three children. I was expected to take care of the others and they have clung to me ever since, although they accuse me of being domineering. I have been successful in my career and am now headmistress of a large girls' school. I have also served as a member of the local borough council and have played a prominent part in community affairs, being appointed to innumerable committees.'

According to Adler, the second child often has rebellious tendencies. He is always trying to catch up and may become an opponent of the established order. If there is a third child, the second child has to conduct simultaneous operations on two fronts. He behaves as if he were engaged in a contest to get ahead of someone in front of him. Even outside the family circle he is apt to compare himself with a pacemaker whom he strives to excel. Nevertheless, he may be better adjusted than either the older or younger members of the family.

'I am the second eldest of a family of six children,' said a man. 'I have done better for myself in life than my elder brother, who had the advantage of a better education. He has a secure post in the Civil Service but I decided to go into

business. Although I have had my ups and downs I have kept on pegging away; and now the others turn to me rather than him when they are in difficulties.'

YOUNGEST CHILD

The youngest child may permanently cling to the role of one who always looks to others for help. As the baby of the family he runs the risk of being spoiled. In this case he may become discouraged and suffer from feelings of inferiority. On the other hand, having other children ahead of him to set the pace, he may be greatly encouraged to catch up with them. He may feel driven to get on in the world in order to compensate for his position of inferiority in the family. —

A young woman said: 'I am the youngest of five children. When I was born my youngest sister was ten. I was spoilt and petted and led a very sheltered life. The result is that I am a very selfish, easy-going person who has always taken the line of least resistance.'

It is not hard to see that such an attitude is really based upon a sense of insecurity. This, however, may in some cases act as a challenge rather than a threat. Where it does the individual becomes the kind of person who is not deterred by competition. He thrives on difficulties and obstacles and in overcoming them may outdistance everybody else. The biblical story of Joseph is an excellent example of this type of development. He became the saviour of the whole family, achieving, as the youngest may, a success which lacks the domineering sometimes seen in the oldest or the rebelliousness that may be found in the second-born.

A classic example of the personality of the eldest son is Sir Winston Churchill. Napoleon, on the other hand, was a

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second son whom rebellion and the struggle for supremacy led to prominence.

For Adler, as the above remarks show, development was the outcome of conflicts in family relationships, whereas Freud emphasized the importance of conflicts within the individual himself.

(He pointed out that in the first year of its life the infant is totally dependent upon the mother. The chief source of satisfaction is the mouth and the contact it affords with the breast. If the infant's needs to derive nourishment and security from his mother are not properly met, this sets up conflicts in the mind which may affect the development of adult personality. For example, over-dependence, dejection, apathy and lack of trust in others may be related to adverse experiences in early infancy. This stage of development is known as the *oral* phase.

The infant is gradually trained to control his bladder and bowels. He begins to experience the restraints which society imposes on the satisfaction of his needs. If he is reluctant to learn this lesson he may experience strong feelings of aggressiveness. A sense of frustration may arise, leaving a profound effect upon him. The adult who thus remains emotionally 'blocked' in this *anal* stage of development, as it is known, shows characteristics of orderliness, punctuality, cleanliness and perfectionism in his personality.

As we have already seen, Freud extended the meaning of sex. He used the term to include infantile sexuality. By this he understood the child's feelings of attachment for the parent of the opposite sex and of hostility and jealousy for the parent of the same sex. This is the well-known Oedipus complex, so called after the legend of Oedipus who unwittingly married his mother after slaying his father. This conflict comes to a head, according to Freud, in the *genital*

phase of development between the ages of three and six years.

The Oedipus complex is normally resolved in the latency period which precedes the onset of puberty. The energy tied up in the conflict is diverted into the rapid progress which the child makes in learning at school and in mastering his environment. The little boy identifies himself with his father and tries to grow up to be a 'big man' like Dad. The same goes for the little girl in regard to her mother. If this phase is completed successfully the ground is prepared in the development of personality for the male to accept the role of husband, father and provider. Likewise the girl is prepared to assume later on the role of wife and mother. The child has learned to abandon his over-attachment to ~~the~~ parent of the opposite sex. He has reconciled himself to adopting the standards of the society in which he lives, and he has developed a conscience or, as we have already agreed to call it, a superego.

We have previously noted that the dynamo of personality is the life and death instincts of the id. Now we can note how these are expressed in the three phases mentioned above. In the oral phase the life instinct is represented by the taking-in action of the child's sucking the breast, the death instinct by his biting it. In the anal phase the life instinct is expressed in evacuating the waste products of bowels and bladder, the death instinct in refusing to evacuate them, as babies sometimes do. In the genital phase the life instinct appears as love, the death instinct as hostility and jealousy.

PERSONAL RELATIONSHIPS

Freud's views on the development of personality have been

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modified or enlarged by Sullivan. Freud thought of the development of personality largely in terms of the unfolding of the sex instinct. Sullivan, on the other hand, has stressed the development of personal relationships.

For example, for Freud the function of the oral stage is the taking-in of nourishment by the child. Sullivan, however, sees it as the child's first experience of a personal relationship with another human being. There is no doubt that upon how the child experiences this relationship will depend to a great extent his way of reacting towards other people whom he encounters at later stages of his development.

If, for any reason, the infant does not have a satisfactory ~~experience~~ experience at the breast his view of human relationships, says Sullivan, may be distorted. He may develop the feeling that he is living among people who are hostile to him. This feeling may become intensified to the point where it makes it impossible for the individual to respond with any degree of warmth to the affectionate advances of other people.

It is easy to understand that this would lead to the development of the kind of adult who was suspicious, reserved and withdrawn—one who, in fact, preferred to isolate himself in order to guard against the possibility of incurring further painful experiences in life.

This illustrates Sullivan's psychosocial point of view, which both contrasts with and complements Freud's picture of the development of instinctive tendencies. Sullivan thus reminds us of the important role of motherhood and its effect upon the child, while Freud emphasizes the importance of inner conflict in determining personality.

Adler, no less than Freud and Sullivan, but in a different way stresses the formative influence of the family situation. He calls our attention to the effect of the child's position in

the family upon his emotional development. According to him, each position in the family has its own peculiar advantages and hazards from this point of view.

We may conclude this chapter by taking note of some practical applications of his views about the effect of family position.

The practical application of the theory of the family constellation is that many traits can be eradicated when we realize that they have arisen from an erroneous view in our childhood of our position in relation to the other children in the family.

For example, suppose you feel lonely. Perhaps you were an only child, denied the companionship of brothers and sisters, and you have carried over the sense of isolation into your adult life. Or you may have been a youngest child and felt cut out from the rest of the family. You are now identifying the world with your family and reacting as though you were still young and insignificant. This sometimes gives rise to emotional traits such as a marked craving for the limelight and an expectation throughout life, which cannot always be realized, of having one's own way and a feeling of injustice if obstacles arise.

For example, a mother said: 'Though she loves to play with other children, our daughter, an only child, does not manage to have a suitable friend. I know how very important it is for a child to have friends. If I talk about it she gets very upset and soon cries.'

Having friends means co-operation and sharing. An only child who has not had to co-operate and share with brothers and sisters may find this difficult. This mother was advised not to upset her daughter and make her cry by calling her attention to her inability to make friends. Instead she was urged to encourage and praise those things in which the

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daughter could succeed. The mother should allow her to invite other children to their home, and she should see to it that they are made welcome. Emphasizing unduly to the child the importance of friends should be avoided. She should be taught rather that having a friend depends upon being one to other children. Furthermore, this parent should give careful thought to the advisability of having another child.

SOCIAL INTEREST

Besides understanding how these childhood patterns persist in adult life, you also need to know what to do about your ~~social~~ isolation.

Perhaps you have acting ability that will be useful to an amateur dramatic society. Or you may have a singing voice that would be an asset to a choral group. Or are you interested in cycling, so that the members of a cycling club would be glad to welcome you? All these activities are direct means of contributing something to the happiness of other people, and so of indirectly overcoming your own loneliness.

Maybe you are having trouble at work. Your relations with other people are a source of difficulty. Perhaps you were an eldest child and as a foreman are treating your subordinates as you treated your younger brothers and sisters in childhood. You are unconsciously creating antagonism by carrying into the factory the attitudes of domination and condescension which you acquired in the home.

Here again the answer to the problem lies in knowledge and social interest. You need to realize that the source of your mistake goes back long before you ever started to work. As soon as you realize how your error has grown

from your childhood experiences, you are in a stronger position to put it right. This you can do by striving to achieve a wider perspective. Do not regard your fellow employees as rivals. See yourself and them as parts of a whole with its own particular contribution to make to the welfare of society. Think, speak and act in terms of other people's interests. Get into the habit of looking for their good qualities. Show your appreciation when it is deserved. Give credit where credit is due. Be a good listener. Welcome suggestions for the better running of the firm.

Or again suppose you are a wife. You feel that your happiness in marriage is not all that it might be. You and your husband seem to be pulling in opposite directions instead of together. You bicker over the children's up-bringing.

In this case, too, the emotional patterns formed in the childhood of both you and your husband have a bearing upon the problem. Your husband, say, is an only child, used to having his own way. To him marriage is not a partnership of equals, but a matter of the husband being lord and master. He thinks that woman is definitely the 'weaker vessel', and tends to make a favourite of his son to the neglect of his daughter. You, on the other hand, are the middle child of five. In your home the motto was 'share and share alike'. Your parents brought you up to be unselfish and to respect the rights of others. You think that marriage is a partnership in which each should strive for the good of the other. You believe in treating both your children alike, as you saw your parents treat you and your brothers and sisters in childhood.

Upon you falls the responsibility of showing your husband through your example the value of co-operation. You need to show your appreciation of every little gesture of

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unselfishness that he makes. By praising and encouraging the social interest that he may already be displaying elsewhere, e.g., in his work or social life, you may eventually succeed in introducing greater possibilities for happiness into your marriage.

To conclude: we have seen that our position in the family is an important factor in our chances of happiness in life. It is up to us to make the most of these chances by understanding the patterns formed in our early family life, and by sublimating our less desirable tendencies in worthwhile activities that contribute something to the stability of society.

SELF-TEST IV

1. What did Adler consider important in the development of our personality?
 - a. Our position in the family.
 - b. Our hereditary endowment.
 - c. Whether our parents are wealthy.
2. Which child is apt to display a conservative trait?
 - a. The eldest child.
 - b. The youngest child.
 - c. The only child.
3. Which child is apt to be a rebel?
 - a. The second child.
 - b. The eldest child.
 - c. The only child.
4. The oral phase of development, according to Freud, is that in which:
 - a. The Oedipus complex comes to a head.
 - b. The child develops strong feelings of aggressiveness.

- c. The child is wholly dependent upon the mother for food and security.
- 5. What is the function of the oral stage according to Sullivan?
 - a. It provides for the unfolding of the sex instinct.
 - b. It serves as the child's first experience of human relationships.
 - c. It is intended to give satisfaction to the nursing mother.
- 6. What is likely to happen if the individual does not have a satisfactory experience at the breast as an infant?
 - a. He tries to achieve perfection in everything he does.
 - b. He becomes a 'happy-go-lucky' type.
 - c. He may become suspicious and withdrawn.
- 7. What does having friends imply?
 - a. Inevitable disillusionment.
 - b. Co-operation and sharing.
 - c. The right to criticize them.
- 8. How can a sense of loneliness be overcome?
 - a. By contributing something to the happiness of other people.
 - b. By studying etiquette in order to improve your manners.
 - c. By inviting confidences from other people about their private lives.
- 9. If you do not get on very well with colleagues at work, what may be the real source of your difficulties?
 - a. The unwillingness of the firm to accept your outspoken criticism of its methods.
 - b. A conspiracy of people who are plotting behind your back to have you thrown out of your job.
 - c. The attitudes which you acquired in the course of your family experiences as a child.

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10. What two factors help to promote harmony in marriage?
- a. The husband ruling and the wife complying.
 - b. Praise and encouragement.
 - c. Rivalry and favouritism.

The answer key to these questions will be found on page 61.

ANSWER KEY TO SELF-TEST III

1. a; 2. b; 3. a; 4. c; 5. b; 6. c; 7. b; 8. a; 9 a; 10. a.

CHAPTER V



IS PHRENOLOGY TRUE?

MAN HAS long sought some bodily standard as a reliable indicator of mental qualities, so that in measuring the one he might form an accurate estimate of the other.

One of the parts of the body selected for this purpose has been the head. The doctrine that the size and shape of the head are an index of character and mental qualities is known as phrenology.

The rise of phrenology dates from the time of Franz Josef Gall, a German brain anatomist and physiologist (1758-1828), who formulated the theory and travelled extensively about the Continent lecturing on it with his disciple, Johann Kaspar Spurzheim, a German physician (1776-1832).

Gall tested his hypothesis by observations in prisons and mental hospitals and on the head casts of prominent persons.

Phrenology, claiming as it did to measure the mind, soon attracted the attention of psychologists, but it was not until fairly recent times that its doctrines began to be seriously examined.

One reason for this was that the followers and disciples of Gall and Spurzheim introduced alterations to the original doctrine. Another reason was that Freud came forward with his theory of the unconscious and its influence upon character, so that for a time at least phrenology was eclipsed.

In recent years, however, the claims of phrenology have

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been put to the test of scientific experiment. Having been weighed in the balance of psychology, phrenology has been found wanting.

The Oxford English Dictionary defines phrenology as 'the theory that the mental powers of the individual consist of separate faculties, each of which has its location in a definite region of the surface of the brain, the size or development of which is commensurate with the development of the particular faculty'.

As we see from this definition, phrenology is based on four principles, none of which unfortunately has been proved to be true. Psychological experiment has, in fact, pricked the bubble of phrenology. The four principles are as follows :

(1) Phrenology divided the human mind into about forty independent faculties, comprising two main groups, intellectual and emotional. 'The faculty psychology *par excellence*' is the description of phrenology given by J. C. Flugel in *A Hundred Years of Psychology*. Some of the chief faculties are: individuality, mirthfulness, benevolence, veneration, agreeableness, hope, firmness, conscientiousness, cautiousness, secretiveness, self-esteem, constructiveness, acquisitiveness, friendship, conjugality, parental love, amateness, etc.

(2) According to phrenology, each of the faculties is located in a definite 'organ' or area of the brain. The brain was divided into seven main areas, each of which was again subdivided into the organs corresponding to particular faculties. The seven group areas are: intellect, sympathies, stabilization, ambitions, energy, emotions, and social instincts. For example, the occipital lobe, which lies at the back of the head, was held to comprise

two areas corresponding to the faculties of inhabitiveness (love of home) and philoprogenitiveness (love of children).

(3) The phrenologists believed that the size of each area was a measure of the degree of development of the faculty located there.

(4) They also believed that the degree of development of the different parts of the brain, and hence of the faculties corresponding to them, could be ascertained from a study of the inequalities or 'bumps' of the external surface of the skull.

WHY PHRENOLOGY IS UNTRUE

Evidence to support the claims of phrenology has never been discovered. On the contrary, investigations have piled up evidence on the other side.

(1) The modern investigation of mental functions by statistical methods has yielded nothing corresponding to the phrenological scheme. It seems to show that the mind is constructed on quite a different pattern from what the phrenologists supposed, and that a list of faculties based on scientific principles would bear no resemblance to that given by phrenology. The faculties postulated by the phrenologists are, in fact, not single mental functions but complex combinations of mental processes. In the sense assumed by phrenology there is no single faculty of, say, memory, because a man may have a good memory for faces and a poor memory for names.

The fault of phrenology is over-simplification. Consider, for example, friendship. Friendship is seen when we experience fear if a friend is in danger, anger if he is attacked, loneliness if we are deprived of his society, amusement if he tells

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us a joke, and so on. These emotions constitute a complex sentiment instead of a single mental function, as phrenology would have us believe.

(2) The modern study of the localization of brain function by means of experiments on animals and observation of pathological cases has established that although parts of the cortex do function separately their functions are quite different from those allocated to them by phrenology.

The functions of certain brain areas, as claimed by phrenologists, and the actual functions of these areas are shown below :

PHRENOLOGY	ACTUAL FUNCTION
Destructiveness.	Hearing.
Parental love.	Vision.
Spirituality.	Control of feet and legs.
Ideality.	Control of arms and hands.
Constructiveness.	Control of head and face.
Cautiousness.	Body sensations.
Acquisitiveness.	Speech.

This means, for example, that the occipital lobe has nothing to do with love of home or children, but is, in fact, the portion of the brain which receives and responds to sensations of light.

One other portion of the brain which has been mapped out in such a way as to refute the teachings of phrenology is the frontal lobe, which extends roughly from above the eyes to the top of the head. According to phrenology, this area embraces the two great divisions of the intellect and the sympathies. Towards the top of the lobe are located the faculties of veneration, imitativeness, spirituality and ideality.

This area has been mapped out by the modern physiolo-

gist, who has found that it is, in fact, the area controlling movements of the limbs. The upper part of the area controls the movements of the lower parts of the body, while the lower part of the area controls the movements of the upper parts of the body.

Again, the cerebellum, which lies at the base of the brain at the back of the head, is allocated by the phrenologists to amativeness or love of the opposite sex. It is, in fact, responsible for the maintenance of bodily posture and balance.

(3) The areas of the brain do not enlarge, as Gall thought, in proportion to the work they do. For example, the speech area in the female brain is smaller than that of the male in spite of the fact that girls are ahead of boys in language development.

Similarly, there is no relation between brain size and intelligence. Some brilliant men have had large brains and some have had small brains. The average human male brain weighs 1,440 grams and the average human female brain 1,360 grams; yet there is no evidence of any difference in average intelligence between the sexes.

(4) The phrenologists assumed that the outer surface of the cranium corresponds accurately to the surface of the brain, whereas cerebral anatomy has shown that the thickness of the skull varies from one part to another and from one person to another. A protrusion may indicate a thick place in the skull and not a development of the brain inside. Since this is so, the contention that the shape of the skull is determined by the shape of the brain falls to the ground, for the bump has, in fact, no relation to the structure of the brain.

The shape of the cranium is known to be determined by factors other than the shape of the brain inside. The use of instruments at birth often leaves a permanent effect on the

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shape of the cranium. The habitual position in which the infant sleeps often determines the shape of his skull.

Furthermore, the upper surface of the brain and the inner surface of the skull are separated by spaces containing a fluid. If the brain is like the kernel in a nut, no estimate of its size and shape could be got by taking the measurements of the skull.

The principles upon which phrenology is based would be hardly worth refuting were it not for the firm hold that this pseudo-science obtained on the popular imagination. This hold, however, it has now lost. 'Psychology, physiology and experience alike contribute to discredit the practical working of the system,' we read in the *Encyclopaedia Britannica*, 'and to show how worthless the so-called diagnoses of character really are.'

On the positive side the value of phrenology lay in the fact that it emphasized the close relationship between the mind and the brain. It drew attention to the possibility of a more accurate study of the localization of brain function than phrenology itself was able to provide.

Psychology has accepted the idea that there is some relationship between physique and personality. It cannot be said, however, it is indebted to phrenology for this, because the idea antedated phrenology, as we may note from Shakespeare's *Julius Caesar* :

'Let me have men about me that are fat;
Sleek-headed men, and such as sleep o' nights:
Yond Cassius has a lean and hungry look;
He thinks too much: such men are dangerous.'

Psychology, as does Shakespeare, rejects the view that personality is to be judged solely from the shape of the head. It is possible to relate psychological traits to the

shape of the body as a whole rather than to just one part of it.

Let us conclude by summarizing the following reasons why phrenology is untrue :

1. The mind is constructed on quite a different pattern from what the phrenologists supposed, and the phrenological faculties are not really single mental functions at all but combinations of mental processes.

2. The mental functions which are actually located in particular areas of the brain are not the ones which phrenology attributes to those areas.

3. The areas of the brain do not enlarge, as Gall thought, in proportion to the work they do. For example, the speech area in the female brain is smaller than that of the male in spite of the fact that girls are ahead of boys in their language development.

4. Bumps on the surface of the skull are not due to the development of the brain but to differences in the thickness of the bone. The shape of the brain cannot be judged from the contours of the skull because there is a space between the brain and the skull.

SELF-TEST V

1. Phrenology is :

a. The view that nervous energy is both chemical and electrical in nature.

b. The theory that intelligence is dependent upon the size of the brain.

c. The doctrine that the size and shape of the head are an index of personality.

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2. Who formulated the theory of phrenology?
 - a. Gall.
 - b. Spurzheim.
 - c. Freud.
3. How did the phrenologists attempt to ascertain the degree of development of the different areas of the brain?
 - a. By measuring the electrical currents given off by the brain.
 - b. By feeling the bumps or protuberances on the skull.
 - c. By studying the childhood history of the person being tested.
4. The phrenological faculties are single mental functions. This statement is :
 - a. True.
 - b. False.
 - c. Doubtful.
5. Where psychologists have located mental functions in particular areas of the brain, these functions have turned out to be the same ones located there by the phrenologists. This statement is :
 - a. True.
 - b. False.
 - c. Neither proved nor disproved.
6. The cerebellum is responsible for :
 - a. Love of the opposite sex.
 - b. The sense of sight.
 - c. Bodily balance and posture.
7. Do the areas of the brain enlarge in proportion to the work they do?
 - a. Yes.
 - b. No.
 - c. We don't know.

8. Bumps on the surface of the skull are due to :
 - a. Inequalities in the thickness of the bone.
 - b. The development of certain areas of the brain.
 - c. Falling out of one's pram during infancy.
9. Why are the principles of phrenology worth refuting?
 - a. Because this pseudo-science gained a firm hold on the popular imagination.
 - b. Because phrenology is still accepted nowadays by some psychologists.
 - c. Because it is likely that phrenology will make a 'come-back' in the next ten years.
10. The value of phrenology is that :
 - a. It emphasizes the fact that there is a relationship between body and mind.
 - b. It provides an accurate way of assessing the personality of an individual.
 - c. It confirms the findings of psychology about the functioning of the brain.

*The answer key to these questions will be found on
page 71.*

ANSWER KEY TO SELF-TEST IV

1. a; 2. a; 3. a; 4. c; 5. b; 6. c; 7. b; 8. a; 9. c; 10. b.

CHAPTER VI



PHYSIQUE AND TEMPERAMENT

WE HAVE seen in phrenology a prescientific attempt to relate personality to physical characteristics. This is not the only attempt which has been made to classify persons into different types of temperament on the basis of their physique. A considerable interest in this subject has always been displayed both by the average person and by the scientist. Physiognomy, too, bears witness to man's efforts to discover a connection between character traits and outward appearance.

The idea of the character type being related to physical build is well grounded in literature and popular belief. We expect the round-faced man to be a 'hail-fellow-well-met' type, and the dreamer and the idealist to be of a somewhat angular type.

'A receding chin indicates weakness of will.' This is one of a number of statements which are made by the physiognomist. Physiognomy is the art of assessing character from a study of the form of the body, especially the shape of face or head.

To what extent can we rely upon a statement such as the above? Are we justified in assuming that all—or at least nearly all—persons whose chins recede are weak-willed? That we may safely accept this belief seems to be suggested by its having found its way into popular thinking. The view is commonly held that what the physiognomist says on this point is, in fact, true.

As psychologists we are interested in finding out the

truth. Can we let the matter rest there and accept on authority what the physiognomist tells us? If we can we may be grateful to physiognomy for having simplified the task which psychology sets itself of studying personality traits and relating them to physical features.

With a view to putting the matter to the test, two psychologists made careful measurements of the physical characteristics of a group of persons of both sexes. They then obtained from close friends of these persons estimates of the degree to which the latter possessed character traits which physiognomy claims are related to bodily characteristics.

If the claims of physiognomy are true, we would expect that those persons who, according to their close friends, showed the same character traits would also show the same bodily characteristics. In other words, the persons who were said by those who knew them best to be weak-willed would all be found to have receding chins. In actual fact, the psychologists found no significant relationship at all between their physical measurements and the will-power of their subjects.

This discovery is bound to be disappointing to anyone accustomed to think that the statement quoted above was anything more than a popular fallacy. To those whose chins recede and who have resented being dubbed as 'weak-willed' it is likely to prove a source of encouragement. Such persons will be helped to accept with caution this and other similar statements made by the physiognomist.

KRETZSCHMER'S PERSONALITY TYPES

One of the most important psychological attempts at a classification of body-build as a basis for temperamental

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differences is that proposed by Kretschmer. His treatment of the subject, put forward in 1925, introduced a new approach into the study of personality and the prospect of being able to judge a person's temperament from examining his bodily features.

As a result of his studies of human beings Kretschmer concluded that there is a definite relation between physical and temperamental characteristics, though he makes it clear that in the majority of people temperament and physique are a blend rather than a fixed category of the types he describes.

The three most important types of bodily structure, according to Kretschmer, are pyknic, athletic and asthenic.

Pyknics are thick-set people with a roundish appearance and a fresh complexion. There is a generous distribution of fat on the body. The torso is barrel-shaped with a deep chest. The head is round and set slightly forward on a short, rather thick neck. The face is broad with square jaws. The hands are broad with short, thick fingers. The feet are small, the muscles large and coarse, the abdomen prominent. The hair is receding with a tendency to premature baldness.

Athletics are slim and long-limbed. This is the type whose physical build is above average with broad shoulders and narrow hips. The muscles are well developed. The head is carried high on a long and powerful neck. The well-modelled face with its firm chin has the shape of a long oval. The complexion is coarse and sallow. This is not so much a distinct type as a variety of the third type, the asthenic.

Asthenics have long heads, narrow jaws and shoulders, flat chests, long hands and feet. Their muscles are poorly developed and their joints loose. They are long in the body and limbs and have a thin cylindrical trunk. The combina-

tion of a prominent nose and a receding chin produces the angular type of profile. The neck is long, the complexion pale, the hair strong and coarse.

According to Kretschmer, the pyknic type of physique is associated with the *cyclothymic* temperament. Such persons are good mixers and great talkers; sympathetic, tolerant and generous, they display an attitude of easy-going enjoyment of life. They are apt to be impulsive and to lack ambition and persistence, while at the same time they overestimate their achievements. Although they are quick they may make mistakes and get involved in accidents. In mood they vary between elation and depression.

The type of temperament correlated with the athletic physique is known as the *collodethymic* or viscous. The collodethymic person is a slow talker but a good organizer, being reliable, serious and loyal. He has a poor imagination and is slow in movement as well as speech. His mood varies between explosive and phlegmatic. He is apt to hang on tight once he gets his teeth into a thing.

The asthenic physique shows an affinity for the *schizothymic* temperament. The schizothyme tends to be shy and sensitive or cold and calculating. His mood may, however, vary between an emphasis on thinking and on feeling. The former makes him an idealist; the latter makes him a fanatic. Taking life seriously, he finds achievement more important than pleasure. His conscientiousness makes him an accurate, if slow worker.

The long Greek names of these various types of body-build and temperament need not disturb us unduly. Pyknic means 'compact'; athletic means 'contending'; and asthenic means 'weak'. Examples of these types will readily occur to the reader. Krushchev is a good example of the pyknic type, as too are Churchill and Aneurin Bevan. From litera-

ture we may take as examples Falstaff and Mr Pickwick. Edward G. Robinson is an example from the cinema screen. Athletic types, like Johnny Weissmuller, play Tarzan on the screen. Asthenic types are Montgomery, Dulles, Hewlett Johnson, Gordon Pirie, Bertrand Russell, Neville Chamberlain.

DIGESTION, MUSCLE AND BRAIN

Another classification of temperament and physique is that of W. H. Sheldon, who set forth his views in *Varieties of Human Physique* and (with S. S. Stevens and W. B. Tucker) in *The Varieties of Temperament*.

Like Kretschmer, Sheldon also postulates three varieties of physique. He classifies individuals as endomorphs, mesomorphs, and ectomorphs. Each type, he says, is related to a particular development of the embryo. His theory thus enjoys the advantage of having a sound biological basis.

He points out that at a very early stage of development the human embryo has three layers, inner, middle and outer. The inner layer forms the digestive organs and lungs; the middle layer forms bones, muscles and blood vessels; and the outer layer forms the skin and nervous system. When the development of these three layers proceeds evenly, the result is a human being who shows a balanced blend of all three. One layer, however, may develop at the expense of others, resulting in persons who emphasize stomach (endomorph) or muscle (mesomorph) or brain (ectomorph).

Endomorphs, who are thick rather than long or broad, have large digestive organs but flabby muscles. The contours of the body are soft and rounded with a tendency to put on weight. This is the 'digestion-bodied' type.

Mesomorphs possess well-developed bones, muscles and connective tissue. They are broad rather than long or thick. They hold themselves up straight and enjoy exercise and activity. They are the 'muscle-bodied' type.

Ectomorphs are the 'brain-bodied' type. Long rather than thick or broad, they show poor muscular development, but the brain is well developed in comparison with the rest of the body.

According to Sheldon, if your physique or body-type, on the whole, is plump (endomorph) you have a viscerotonic temperament. If it is muscular (mesomorph) your temperament is somatotonic, and if it is thin (ectomorph) your variety of temperament is cerebrotonic.

The traits of these different varieties of temperament may be set out as follows:

Viscerotonic: You tend to be fond of relaxation and physical comfort. You enjoy your food and need people around you, especially when troubled. You are slow in your reactions, even-tempered and tolerant—an easy person to get on with, but you are apt to be complacent.

Somatotonic: You tend to be assertive and physically active. You are fond of adventure, of controlling people, of taking risks. Your voice is loud and your manner direct. You are old for your years but people may find you unfeeling because you are indifferent to pain.

Cerebrotonic: You tend to be restrained in manner. You are fond of your own company but reserved with other people. Soft-spoken and over-serious, you are somewhat unpredictable. You are quick in your reactions and over-sensitive to pain. You are secretive and prefer to keep in the background.

ASSESS YOURSELF

It is easy to find out to which of Sheldon's types you belong. All you have to do is to mark yourself from 1 to 7 according to how fat you are. For example, if you are extremely thin mark yourself 1, or if you are extremely fat mark yourself 7. A person in between would mark himself 4, and so on. Do the same for muscle. The person with the most developed muscles rates 7; the person with the poorest muscular development rates 1; and so on. Repeat the process for bones, but here the heaviest bones are awarded 1, while the lightest receive 7.

This assessment gives you a three-figure number. If the first figure is 6 or 7 you are an endomorph with a viscerotonic temperament. If the second figure is 6 or 7 you are a mesomorph with a somatotonic temperament, and if the third figure is 6 or 7 you are an ectomorph with a cerebrotonic temperament. If two figures are the same you are a mixed type. If all three are equal no particular type predominates.

The similarity between Kretschmer's and Sheldon's systems is at once apparent. The pyknic corresponds in general to the endomorph, the athletic type to the mesomorph, and the asthenic type to the ectomorph. It seems that there are round people, square people, and angular people, each with characteristic differences of temperament.

It is interesting to observe that this view is shared by the physiognomist. Thrown out of court for a wild statement about will-power and receding chins, physiognomy finds its way back again. It vindicates itself on the strength of its theory of temperamental types.

According to physiognomy, there are three main temperaments, which it calls vital, motive and mental.

The vital temperament displays traits of conviviality, adaptability, a sense of humour and a fondness for good living. Physically this type shows a better development of flesh than of bone. The body is plump and the face is round. There is an obvious resemblance here to the endomorph or pyknic type.

The motive temperament is dominated by action and forcefulness. Energy and intensity combined with freedom of movement lead to decisiveness that can at times be ruthless. There is strong development of muscles and bones. The face is oblong in type. Here we have features resembling the mesomorph or athletic type.

The mental temperament, which reminds us of the ectomorph or asthenic type, is dominated by the brain and is marked by powers of thought and imagination. Such a person tends to have an oval face with a high forehead and a pointed chin.

In systems of typology based on the work of the German naturalist Carl Huter the three basic physical and mental types are described as follows: the person who is all belly (the nutrition type); the person who is all muscle (the motive type); and the person who is all brain (the sensitive type).

It seems, then, that physiognomy is worth studying in conjunction with what psychology teaches us about personality. This does not mean that we should accept uncritically all that the physiognomist tells us about the relation between physique and temperament. But it does mean at least that we should be prepared to give him a hearing. This has been one of our aims in the present chapter.

SELF-TEST VI

1. Physiognomy is :
 - a. The study of the working of the organs of the body in health and disease.
 - b. The study of human experience and behaviour.
 - c. The art of assessing character from a study of the face or head.
2. If you have a receding chin does this mean that you are 'weak-willed' ?
 - a. Not necessarily.
 - b. Probably so.
 - c. Definitely so.
3. A tall, thin person with angular features is described by Kretschmer as :
 - a. Pyknic.
 - b. Athletic.
 - c. Asthenic.
4. The person with a cyclothymic temperament is :
 - a. An easy-going person who gets along well with other people.
 - b. The type of person who can be relied upon to see a thing through.
 - c. A sensitive, serious-minded person who likes to take his time over a job.
5. Which type of temperament is associated with the athletic physique ?
 - a. Cyclothymic.
 - b. Collodethymic.
 - c. Schizothymic.
6. Pyknic means :
 - a. Compact.

- b. Contending.
 - c. Weak.
7. According to Sheldon the mesomorph with somatotonic temperament is:
- a. The 'digestion-bodied' person who is fond of physical comfort.
 - b. The 'muscle-bodied' person who likes physical activity.
 - c. The 'brain-bodied' person who is reserved in company.
8. To which of Sheldon's types does Kretschmer's asthenic type correspond?
- a. Endomorph.
 - b. Mesomorph.
 - c. Ectomorph.
9. To which type of physiognomy does Sheldon's endomorph correspond?
- a. Vital.
 - b. Motive.
 - c. Mental.
10. In Huter's system the sensitive type is:
- a. The person who is all belly.
 - b. The person who is all muscle.
 - c. The person who is all brain.

The answer key to these questions will be found on page 82.

ANSWER KEY TO SELF-TEST V

1. c; 2. a; 3. b; 4. b; 5. b; 6. c; 7. b; 8. a; 9. a; 10. a.

CHAPTER VII



TYPES OF PERSONALITY

WHAT HAS been said in the previous chapter has not exhausted all that might be said about theories of 'types'. Not only can we divide mankind in three ways, but a four-fold division is also possible. This has a long history behind it, dating from the time of the Greek physician Hippocrates (460-377 B.C.). The four main groups into which he divided temperaments are: choleric, sanguine, phlegmatic, and melancholic.

These groups are not considered to be completely separate and distinct from each other. Rather, the traits displayed by each type are points on a continuous scale, many persons representing 'in-between' types. The scale runs from highly excitable (choleric) to highly inhibited (melancholic). The in-between groups have a tendency towards excitement (sanguine) or a tendency towards inhibition (phlegmatic).

The ancients believed that these differences of temperament were due to the mixture of certain fluids or humours in the body in different proportions. An excess of bile produced the choleric; an excess of blood produced the sanguine; an excess of phlegm produced the phlegmatic, while an excess of spleen produced the melancholic)

Some writers have suggested that the types are really age distinctions, the child being sanguine, the young man melancholic, the mature man choleric, and the old man phlegmatic. If this were true we should have in a person's temperament a measure of his emotional age. The person

with a sanguine temperament would have a childlike nature; the person with a choleric one would be emotionally grown-up; and so on. But this is something which we must be content to leave as a matter of speculation rather than well-founded fact.

Nowadays, of course, we think not in terms of fluids or humours, but in terms of metabolic and chemical processes. It is these which have an important part to play in determining the nature of a person's temperament. In fact, the social psychologist Dr William McDougall has defined temperament as 'the sum of the effects upon a man's mental life of the metabolic or chemical changes that are constantly going on in all the tissues of his body.'

The Russian physiologist Pavlov has in modern times revived the ancient Hippocratic scheme, substituting processes in the central nervous system for the fluids which the Greeks believed to circulate in the body. His ideas on the subject may be set out as follows:

(1) *The Choleric*: The choleric temperament, according to Pavlov, is the result of a strong but unbalanced nervous system in which excitation preponderates over inhibition. Characterized by persistence and constancy of purpose, the choleric individual's emotions are very easily aroused. He is vehement in speech and action and his movements are carried out swiftly. He is bold and ambitious but tends to be incautious.

For example, a man said: 'I am very emotional, and a lump comes into my throat so easily. I am too human and have such deep feelings. I have talents that I could use to my advantage, but I seem unable to put them to work, though I have tried for years. I have lived an extravagant life, spending everything I got hold of. Somehow I could not check myself.'

(II) *The Sanguine*: The sanguine temperament is characterized by the ability to arouse emotion which soon passes. That is to say, the sanguine individual is slightly less excitable than the choleric, and does not display the same degree of persistence and constancy. His temperament is the result of a nervous system which functions strongly in a balanced but mobile fashion. He is stable, yet active. Courageous, hopeful, amorous and cheerful, he is nevertheless somewhat inconstant. He is courteous, lively, alert and demonstrative.

For example, a young man said: 'I have a constant urge within me to move forward into a happy and respected life, but lack of perseverance hampers my designs. I try to avoid offending people and like to show my feelings for them, but if they fail to respond I turn away from them.'

(III) *The Phlegmatic*: The phlegmatic is the stolid type. Characterized by the inability to be easily aroused to feel or act, the phlegmatic temperament corresponds to a balanced but inert nervous system. The phlegmatic individual is stable and calm. He may, in fact, tend to be cool, sluggish or apathetic. Normally quiet and reserved he does not easily become friendly or antagonistic.

For example, a man said: 'I have always been of a retiring nature and have never made a public speech. I would like to extend my rather small circle of friends and mix and converse more with my fellow men. I am bothered with stage fright when the occasion is an important one. I can win an argument if I know my facts are correct, but I am willing to listen to the other side. I find I get better results by civility than by domineering.'

(IV) *The Melancholic*: The melancholic temperament is characterized by slowness of thought and a tendency to be depressed. It corresponds to a feeble type of organization

of the nervous system. The melancholic is an inhibited type who may fall a victim to peevishness. Caution prevents him from being always ready to make friends, but he is the type of person who is likely to prove reliable. Constancy and determination are other traits of the melancholic.

For example, a man stated: 'I am temperamental, inclined to be moody, fairly highly strung and sometimes absent-minded. I suffer from shyness and nervousness.'

To which of these temperament groups do you belong? Here is a set of questions, ten for each group, which will help you to decide. If you answer 'yes' to six or more questions in any one group, in all probability you belong to that group, although you may display a few characteristics of other groups as well. Be honest with yourself in answering the questions but don't judge yourself too harshly.

CHOLERIC

1. Do you tend to become easily excited? YES/NO
2. Do you find it difficult to control your emotions? YES/NO
3. Do you like to stick at a job until you have finished it? YES/NO
4. When you plan to do something do you tackle it with enthusiasm? YES/NO
5. If you felt strongly about some issue would you get up to speak about it at a public meeting? YES/NO
6. Do you like to work quickly once you have started a task? YES/NO
7. Have you ever made a serious mistake through acting without thinking? YES/NO
8. Are you keenly ambitious to get on in life? YES/NO

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- | | |
|---|----------------|
| 9. Are you inclined to worry? | YES/ <u>NO</u> |
| 10. Do you frequently lose your temper? | YES/ <u>NO</u> |

SANGUINE

- | | |
|--|----------------|
| 1. When things go well for you do you feel overjoyed? | YES/ <u>NO</u> |
| 2. When you hear a piece of good news do you want to tell all your friends about it? | YES/ <u>NO</u> |
| 3. When you undertake something new are you usually hopeful of succeeding at it? | YES/ <u>NO</u> |
| 4. When you get worked up about a thing do you cool off fairly soon? | YES/ <u>NO</u> |
| 5. Do you usually manage to keep cheerful in spite of setbacks? | YES/ <u>NO</u> |
| 6. Have you ever been accused of being fickle? | YES/ <u>NO</u> |
| 7. Do you attach strong importance to good manners? | YES/ <u>NO</u> |
| 8. When you are fond of someone do you like to show your feelings openly? | YES/ <u>NO</u> |
| 9. Do other people find you a lively companion? | YES/ <u>NO</u> |
| 10. Are you capable of speaking openly without being unkind? | YES/ <u>NO</u> |

PHLEGMATIC

- | | |
|--|----------------|
| 1. Do you tend to take little interest in what is going on around you? | YES/ <u>NO</u> |
| 2. Is it an effort for you to show affection for the members of your family? | YES/ <u>NO</u> |
| 3. Do you tend to take what you hear or read with a 'grain of salt'? | YES/ <u>NO</u> |

- | | |
|--|--------|
| 4. Would you describe yourself as a pretty stolid sort of person? | YES/NO |
| 5. Do you find it difficult to take sides over some controversial issue? | YES/NO |
| 6. Do you believe in the proverb 'Look before you leap'? | YES/NO |
| 7. Do you remain calm in an emergency? | YES/NO |
| 8. Do you prefer to keep to yourself in company? | YES/NO |
| 9. Do you dislike getting involved in an argument? | YES/NO |
| 10. Do you find it hard to make conversation? | YES/NO |

MELANCHOLIC

- | | |
|--|--------|
| 1. Are you liable to become easily depressed? | YES/NO |
| 2. Are you apt to experience gloomy forebodings? | YES/NO |
| 3. Do you find it difficult to make friends? | YES/NO |
| 4. Do you prefer your own company to that of other people? | YES/NO |
| 5. Are you shy of striking up a conversation with a stranger? | YES/NO |
| 6. Are you reluctant to give up too easily when you encounter difficulties? | YES/NO |
| 7. When someone asks you for your opinion do you hesitate to give it? | YES/NO |
| 8. Do you get irritable at times? | YES/NO |
| 9. Have you ever been complimented on your reliability? | YES/NO |
| 10. When someone criticizes you do you find it hard to think of a quick reply? | YES/NO |

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The results of this test yield information about which type of temperament you belong to. This knowledge can be of practical use to you in the spheres of work, love and marriage, and social life.

For example, (suppose you find that you belong to the choleric type. Men of this type should seek work in which getting excited will be an asset rather than a liability. One would hardly recommend the choleric person to become a barrister, but as an actor he would probably do very well. The choleric woman is not likely to make a good secretary to a business executive, but women of this type excel in jobs which involve selling and public speaking.

In marriage the choleric husband makes a passionate lover, but may let his emotions get in the way of his judgment. He is likely to be stimulated by a woman of a similar temperament; a woman of, say, melancholic temperament he will find 'cold'. Choleric women in love will fire their husband's ambitions and respond warmly to tokens of affection.)

Choleric men and women should seek an active social life as an outlet for their emotions, and they will find the presence of other people stimulating and encouraging. They should try, however, not to let emotional warmth and responsiveness create situations likely to cause embarrassment to people more reserved than themselves.

(If you belong to the sanguine temperament, you will probably do best in work demanding courage and cheerfulness. Men of this type succeed in public relations work and various forms of social service while the women make good nurses and teachers. Sanguine men should avoid routine clerical work and women should avoid repetitive factory jobs.

The sanguine type of man makes an affectionate lover

and husband, although there are times when his affections may stray. He needs a woman who can be equally demonstrative but is stable enough to keep him on the 'straight and narrow'. The sanguine type of woman is, in fact, a vivacious partner for such a man. Her happiness in love and marriage can be found if she meets someone capable of appreciating her qualities of quick-wittedness and balanced liveliness.

In social life the sanguine make good company. Other people welcome their good fellowship and lively conversation. Friends who enjoy a good story will please the sanguine. The cheerfulness of sanguine men and women strikes an encouraging note on any social occasion where it is appropriate.

The kind of work that suits the phlegmatic man is that which calls for quiet efficiency without any strong display of feeling. He fits best into jobs which are routine but responsible, e.g., accountancy. Put him into salesmanship, however, and he will be like 'a fish out of water'. Phlegmatic women should do well as secretaries, housekeepers, librarians or filing clerks. They should avoid jobs like fashion model and air hostess, which demand the vivacity they do not possess.

The social needs of the phlegmatic man are best served by the quieter type of gathering. Phlegmatic types make good members of parochial church councils or the staid type of social club or group. Phlegmatic women, too, should join organizations in which they can find an outlet for their balanced but stolid emotional make-up.

This type of interest should also dictate their choice of partner in love and marriage. 'Birds of a feather flock together' is true of people of similar temperamental types, who can often be found in each other's company. The

phlegmatic man or woman will not be bored by a partner of the same type, whereas a partner whose emotional life is more volatile may prove difficult for the phlegmatic to adjust himself to with any great degree of success.

(The melancholic temperament is best fitted for work where snap decisions and rapid action are not demanded. Life in a newspaper office or in the police force is not suited to this type of temperament. Melancholic men are likely to do well in occupations where the tempo is slower or where steady application is essential. The employer who engages this type of worker will be rewarded with conscientious service, but should not expect a real show of spontaneity or initiative.

A partner who is cautious but determined and reliable will get on best with the melancholic, who, of course, displays these traits himself. In love and marriage this type of man or woman will bring few surprises but is likely to prove constant in vicissitudes. If you are fond of a gay life and marry a melancholic type, you will be disappointed. But if you want a steady affection with no great 'ups and downs' of feeling, then a melancholic partner is for you.

In social life the melancholic is not looked upon as the 'life and soul of the party'. He will be happiest if he avoids letting himself be put in situations where he is expected to play this role. Do not choose a melancholic to be the M.C. of your dance or the compère of your entertainment. Instead put him in charge of the cloakroom or the sale of tickets and he will make a thorough job of that.

SELF-TEST VII

1. How did the ancients explain differences of temperament?
 - a. They thought that they were due to the mixture of humours in the body.
 - b. They attributed them to the will of the gods.
 - c. They regarded them as determined by the kind of food a person ate.
2. Today we think of temperament in terms of :
 - a. Electrical currents passing through the brain.
 - b. Chemical and metabolic processes going on inside the body.
 - c. Psychological habits learned in childhood.
3. The choleric is the type of person who :
 - a. Makes a good Rugby football player.
 - b. Is apt to take a back seat in company.
 - c. Takes a long time to reach a decision.
4. The sanguine is the type of person who :
 - a. Gets depressed when things go wrong.
 - b. Likes at all times to hide his feelings.
 - c. Becomes highly elated on hearing good news.
5. The phlegmatic is the type of person who :
 - a. Could make a good 'rabble-rousing' speech.
 - b. Shows great enthusiasm for new ideas.
 - c. Does not find it easy to make friends with strangers.
6. The melancholic is the type of person who :
 - a. Is always cheerful in the face of adversity.
 - b. Could get a job as a fairground 'barker' at any time.
 - c. Would prove a reliable treasurer of a trade union.
7. Is the knowledge of which temperamental type you belong to of any practical value?
 - a. We do not know.

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- b. No.
 - c. Yes.
8. Which of these types of work would best suit a choleric person?
- a. Bus conductor.
 - b. Window-dresser.
 - c. High-pressure salesman.
9. Which of these types of women would best suit a sanguine man?
- a. The social butterfly.
 - b. The blue stocking.
 - c. The cheerful, motherly type.
10. Which of these types of men would best suit a phlegmatic woman?
- a. The philanderer.
 - b. The 'nine-to-five' office worker.
 - c. The fanatical crank.

*The answer key to these questions will be found on
page 93.*

ANSWER KEY TO SELF-TEST VI

1. c; 2. a; 3. c; 4. a; 5. b; 6. a; 7. b; 8. c; 9. a; 10. c.

CHAPTER VIII



PERSONALITY AND CULTURE-PATTERN

IN OUR early years we are all brought up in a way which largely decides what we are to become. Our adult personality shows the effects of the kind of things that happen to us as children.

For example, it does not surprise us when we learn that a criminal has come from a broken home. We assume that books have played a part in the childhood experience of a man who becomes a famous scholar. When a film star divorces husband after husband we naturally wonder whether her own mother was divorced.

That the impressions of early childhood have a lasting influence is true in more senses than one. It helps us to understand not only the differences between individuals but also the differences between nations. English and Americans, Germans and Russians, Chinese and Africans have different personalities because each nation brings up its children in different ways. These characteristic differences in methods of child-rearing are reflected in different forms of social organization (culture-patterns) — and consequently in differences of adult personality from one nation to another.

In other words, what strikes us as unique in any particular society is the outcome of the personality traits acquired by the members of that society in childhood.

For example, we are agreed that the child's relationship with his mother is a decisive factor in the development of his personality. In societies where that relationship is a

warmly affectionate one, we would expect the children to grow up into kindly, mature adults. Conversely, in societies where mothers tend to be unloving towards their children, we look for the effects of this in some distortion of the child's personality.

This is, in fact, what we find. Take the case of the American mother. As with us, it is normal for American mothers to love their children, and the more the child shines the more the mother loves him and is proud of him. In fact, some observers have seen this as a danger and have condemned the over-affection that some American 'Moms' lavish on their children. However, the fact that the American child receives affection in generous measure teaches him the virtue of generosity. In his adult personality the American is noted for his generosity. This is reflected not only in the hospitality which the individual American displays but also in the lavish aid which his nation has given to other nations.

The Sioux American Indian personality also lays great emphasis on generosity. The most despised person among the Sioux is the rich man who is mean. In their culture-pattern generosity may be carried to extremes. For example, the idea of saving against a rainy day is foreign to them. A man will consume his food today without thought for tomorrow because he knows that he can rely upon the generosity of his friends and relatives in case of need.

How is this related to the way in which the Sioux bring up their children? The answer is that systematic weaning is practically unknown among the Sioux. In their society it is not the mother who weans the child: the child weans himself by naturally taking to solid food when he is ready. Until then he's allowed unrestricted access to his mother's breast, and when not sucking it is allowed to play freely

with it. This generous giving of the mother to the child is reflected in the ability of the adult Sioux to be generous to others.

Let us compare a primitive society with an advanced one. In the Admiralty Islands north-east of New Guinea lives a primitive people called the Manus. Their methods of child-rearing are similar to the methods normally adopted in American and European societies. That is, the child is given a wholesome, balanced affection, is taught the difference between right and wrong, and is expected to develop his abilities in a permissive, loving atmosphere. The Manus, too, praise their children for behaviour of which they approve and punish them for behaviour which they consider wrong. Thus they teach the children, as we do, to accept responsibility for their conduct, and they also encourage them to learn to master the world around them, associating effect with cause, as our own schools and homes strive to teach.

The Manus show striking similarities in their adult personalities with the adult personality of the average Westerner. These people are skilled at mastering the details of the mechanical civilization of Europeans. They develop a good understanding of the cause-and-effect relationships which are important to us. They show a pre-occupation, as we do, with sex taboos, with their digestion, and with capitalistic ideas like producing and exchanging goods for the least cost and the highest profit.

EFFECTS OF REJECTION

Now let us contrast the above type of personality with the type that results from childhood experiences which we should regard as abnormal.

For example, on the Indonesian island of Bali children learn to expect love but not to receive it. A Balinese mother encourages her child to turn to her for affection, but when the child does do the mother turns away and bestows it on another child. The mother disciplines the child by pretending to be afraid of some 'bogeyman', and this sense of fear is communicated to the child.

(Repeated experiences of this kind teach the Balinese child that the surest way of being rejected is to seek affection; consequently he doesn't seek it. The Balinese personality is reserved and withdrawn; the individual turns inwardly upon himself and is unable to form warm human relationships with other people.

(Here is another interesting example of the effect of a mother's hostility upon the personality of her child. Among the Marquesas, who live on a group of islands in the Pacific Ocean, a mother feeds her child in the following way. A handful of gruel is taken and smeared over the child's face. The child swallows what he can and the rest is wiped off. Then the process is repeated. It is not surprising that, whereas with us feeding is associated with loving the child, among the Marquesas it is associated with showing hostility towards him.

These childhood experiences teach the Marquesas to become hostile when they grow up. They become, in fact, cannibals who dislike children and who believe in evil spirits.

On the New Guinea island of Dobu lives a tribe where the mothers treat the children in a similar fashion. They teach them to be afraid by making them think that they are surrounded on all sides by dreadful 'bogeymen'. If the Dobuan is subjected to unkindness as a child, we are not inclined to look for kindness in him as an adult. The

adult Dobuan personality is, in fact, hostile, treacherous, and anxiety-ridden. He considers kindness to be a form of insanity.

Another society of island-dwellers in Indonesia is the Alorese. They, too, are full of anxiety, showing little trust or interest in the welfare of others. This development of personality is again the outcome of their childhood experiences. In childhood the Alorese are neglected by their mothers, who go off into the fields to work when the children are only a fortnight old. The infants are fed by the old people, who first chew the food themselves and then stuff it in the child's mouth.

The Alorese leave their children to learn to walk by themselves without bothering to help them. The children grow up with a strongly developed sense of inferiority because of constant teasing which they receive. As adults they find themselves unable to develop effective relationships with other people, and they try to compensate themselves for their sense of inferiority by engaging in elaborate business transactions in pigs. The ownership of pigs is a sign of prestige in their culture, just as the ownership of cars and houses is in ours.

In our own society the family is a fairly close-knit structure. Father, mother and children are regarded as a unit separate from other family units. Elsewhere, however, this type of family organization does not always prevail, and where it does not we naturally expect to find a different type of adult personality from our own.

An illustration of this is provided by the Samoans. In Samoa children are not brought up by one father and one mother, but by several adult male members of the family and several adult female members. All of them live together

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in a large loosely-knit household which is not a family group in our sense of the term. Children learn to recognize the authority of all the adults who have a hand in their upbringing rather than merely that of their actual physical parents.

This leads to the children acquiring a sense of being protected by the community as a whole and of actively participating in its joys and sorrows. From an early age they witness natural events like birth and death, and they come to accept these as normal and inevitable. The 'facts of life' are not withheld from them and so they have no feelings of guilt about sex.

This casual form of social organization is reflected in a certain casualness in the Samoan adult personality. In Samoa a man who can't get on with the people around him simply moves elsewhere. People are not expected to singularize themselves too prominently. Competitiveness is frowned upon in Samoan society as much as it is encouraged in, say, American society.

Why should this be different in America? Simply because the keynote of American child-rearing is anything but casualness. In America competitiveness is taken for granted among both adults and children. The American child as soon as he goes to school begins to learn the prestige value of good 'grades'. To 'make the grade' is, in fact, expected of him in all things from an early age.

In Samoa, however, this is not so. The Samoan child who does not 'make the grade' in one household moves to another, and his acceptance by other people does not depend upon his ability. As a result the less able do not develop a sense of social inferiority, as they are apt to do in the Western competitive form of society.

'DIFFICULT' NATIONS

Dicks and Gorer have respectively tried to understand the adult personalities of typical Germans and Russians in terms of their childhood experiences. Let us see what light they have been able to throw on these two 'difficult' nations.

The research of Dicks was carried out by studying German prisoners in World War II. He found that the typical German is a curious blend of the desire to dominate and the desire to be dominated. The events of recent history confirm, one supposes, that Germans are submissive in defeat but tyrannical in authority.

Dicks relates this to the typical German family set-up. The father is the dominating influence, while the milder one is the mother, though she supports the father. The result is that the child models himself on the father while resenting him and learns to admire the mother while secretly despising her.

Therefore, when he dominates the German is identifying himself with the overbearing father-figure. But at the same time he wishes to be dominated by authoritarian figures who symbolize the mother he admires.

Gorer has attempted to relate certain characteristics of the Russians to their infantile experiences of swaddling, which is a common practice in the U.S.S.R. He considers that being tightly wrapped in swaddling clothes makes the Russian infant feel strongly aggressive. Although the child is obliged to submit to being tightly bound, he also experiences the freedom of periods when the swaddling clothes are unwrapped. These alternating experiences of being bound and released throw light, says Gorer, on contradictory elements in the personality of the typical Russian.

An attempt to explain the equally contradictory features

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in the typical Japanese personality has been made by Ruth Benedict. She points out that in the Japanese method of rearing children a period of complete freedom is followed by one of complete restriction of freedom. Up to the age of six the Japanese child is allowed a great deal of indulgence by his mother; after that age the child is rigidly disciplined to respect parental authority.

This contrast is reflected in the adult Japanese personality. The average Japanese is very rigid, formal, polite and obedient to authority, but can at times show a hostile, cruel streak which betrays the powerful emotions he is holding in check. The tension thus created can have a physical effect upon his personality, for whereas insanity is not common in Japan, psychosomatic disorders are fairly common, especially high blood pressure, one in ten deaths in Tokyo resulting from apoplexy.

What practical use can be made of this knowledge? It helps to promote understanding among nations if each can realize that there is a reason for differences of custom and social organization. As we have seen, the reason lies in differences of the upbringing to which children are subjected. The culture-pattern of a nation is transmitted by parents via the way they treat their children.

This knowledge makes for greater tolerance and forbearance. We are not so quick to criticize, ridicule or condemn if we remember that our own ways may seem as strange to other nations as theirs do to us.

It also compels us to acknowledge the vital role which motherhood plays in the future development of the race. A warm relationship between mother and child lays the foundation for maturity of personality in the adult. Education should be directed towards impressing this fact upon the nation's mothers-to-be, and our social legislators should

bear it constantly in mind when introducing changes in the structure of the welfare state.

SELF-TEST VIII

1. Why is it useful to study the impressions of early childhood?
 - a. It gives us a pleasant feeling of nostalgia for bygone days.
 - b. It helps us to understand the differences among individuals and nations.
 - c. It shows us where we have gone wrong in bringing up our own children.
2. Why do people of different nations have different personalities?
 - a. Because each nation brings up its children in different ways.
 - b. Because foreigners haven't learned how to speak English.
 - c. Because they have different systems of currency in each country.
3. What is a decisive factor in the development of the child's personality?
 - a. The kind and number of toys he has to play with.
 - b. Whether or not his father is a white-collar worker.
 - c. His relationship with his mother.
4. How does the Sioux American Indian become generous?
 - a. Through being punished for displaying selfishness.
 - b. Through his mother indulging him generously in infancy.
 - c. By watching acts of generosity depicted in television films.

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5. The methods of child training adopted among the Manus resemble those of:
 - a. American and European society.
 - b. The Australian aborigines.
 - c. The pygmies of Central Africa.
6. Children are brought up to expect love but not to receive it in:
 - a. Japan.
 - b. Bali.
 - c. Samoa.
7. What type of personality is found among the Marquesas?
 - a. The hostile disliker of children and believer in evil spirits.
 - b. The easy-going individual who is lax in his sexual behaviour.
 - c. The compulsive, perfectionistic, mechanically-minded type.
8. Why do the Alorese engage in elaborate transactions in pigs?
 - a. To guarantee that they will always have a plentiful supply of bacon.
 - b. To gain the prestige which will compensate them for feelings of inferiority.
 - c. To console themselves for the fact that they don't possess cars.
9. What, according to Gorer, explains the contradictory elements in the Russian personality?
 - a. The habit of swaddling Russian children.
 - b. The fact that the U.S.S.R. contains people of various nationalities.
 - c. The principles of communism.
10. What, according to Benedict, explains the contradictory elements in the Japanese personality?

- a. The widespread practice of Ju-Jitsu in Japan.
- b. The fact that Japan was so long at war with China.
- c. The contrast between freedom and restriction at different periods of childhood.

*The answer key to these questions will be found on
page 104.*

ANSWER KEY TO SELF-TEST VII

1. a; 2. b; 3. a; 4. c; 5. c; 6. c; 7. c; 8. c; 9. c; 10. b.

CHAPTER IX



MORE TYPES OF PERSONALITY

Most people are familiar with Jung's division of humanity into extraverts and introverts, and some may even have heard of his third class of ambiverts. This classification was briefly referred to in chapter II.

The extraverted attitude is characterized by an interest in people and things and in relationships with events in the external world. The extravert is more concerned with outer reality than with inner fantasy, and tends to have scientific rather than metaphysical interests.

The introverted attitude, on the other hand, prefers reflection to activity. The introvert tends to lack confidence in his relationship with people and things, and to be attracted more to philosophical than scientific interests.

This classification is not without its difficulties. People are apt to regard 'introvert' as a term of reproach and 'extravert' as a term of approval. There is a tendency to treat extraversion as the normal attitude and introversion as a departure from it. When we use these terms in the present context we wish it to be understood that they contain no such implication.

What perhaps is not quite so widely known is that Jung combined these two major divisions with the four functions of the psyche to form eight psychological types. Let us briefly remind ourselves about the four functions; they are: thought, feeling, sensation, and intuition.

Thinking evaluates experience on the basis of whether it is true or false. Feeling evaluates it on the basis of whether

it is pleasant or unpleasant. Sensation deals with sense impressions coming to us from the external world. Intuition is a kind of inner perception into the nature of things.

The thinking type is more often found among men than among women. This type, as we might expect, likes to 'think things out' and to come to conclusions based on the facts rather than on his own feelings. For example, a secretary said: 'I have a very penetrating and critical mind.'

When the thinking function predominates in an extravert we have the *extraverted thinking type*. This type of person takes an interest in objective facts such as those which are the province of the natural sciences. The facts of outward experience are what matter to this type of personality.

This approach may be contrasted with that of the *introverted thinking type*, whose interest is in subjective facts. For example, the above person admitted that he was keen on all forms of culture, languages, etc. The introverted thinker is introspective and uses facts to build theories.

In both thinking types the function of feeling is usually suppressed. This may lead to difficulties in personal relationships. It is not easy for this type of person to share the points of view of other people. For example, the thinking introvert mentioned above said: 'My mental development sets me apart from my fellow workers. I can never be persuaded to think like the rest. I have to pretend to agree with people who I know are wrong. My difficulty lies in trying to understand and get along with them.'

EMOTIONS AS GUIDE

The *extraverted feeling type* tends to put all his (or her) emotional eggs into the one basket of relationships with

people and things. This type is usually the woman who is intensely interested in the affairs of other people and who overvalues material things for the comfort and pleasure which they yield. Such a person relies upon her emotions rather than upon logic as a guide through life.

For example, a housewife described herself thus: 'I need strength to meet difficulties. I am greatly touched by signs of approval from other persons. I want more money to provide necessities such as an eiderdown quilt, a carpet, a new coat, etc. It lifts one up tremendously to have nice things.'

When this function predominates in an introvert it produces the *introverted feeling type*, whose likes and dislikes are strong although he cannot adequately express them. Some idea of the sort of individual who belongs to this type may be gained by studying the following self-descriptions:

A married woman said: 'I feel inferior to most people. I have a retiring but antagonizing nature. I love music and beauty. I get a long-standing resentment or a positive hatred of people who cross me. I have spasms of acute depression. Everything I've tried to do has met with complete failure.'

A young woman secretary said: 'I am a little fearful about sex. I feel that I have been badly hurt in the past. This deep, hidden feeling of hurt, which makes me a little shy and self-conscious, has been due to being misunderstood when younger. I am by nature affectionate, loving and gentle, but my family did not understand these qualities. I hope I have explained myself clearly enough for you to understand (*notice here the distrust of the thought function*). If I had been given more praise and more self-confidence, I should not have felt so insecure, frightened and even ashamed of myself. I also have a great love of beautiful things, such as lovely scenery, music and paintings, and

this idealistic side of my personality has also not been understood.'

We now come to the sensation type. Here the emphasis is on impressions derived from the senses. The *extraverted sensation type* delights in the constant stimuli of outside things and so tends to get bored and impatient unless something new is continually coming his way. This type of person may be somewhat indifferent to the needs of other people, whom he tends to treat merely as a means to the end of satisfaction for his own desires.

For example, a young man said: 'The one thing I desire above everything else is money, because you can then have the things you want, without having to persuade other people to co-operate with you.'

The *introverted sensation type* responds to the sensations he derives from within himself rather than to those coming from the external world. Consequently to other people he is apt to appear irrational; he may prefer his own company, withdrawing into himself and his own inner fantasy, which may be expressed in artistic pursuits.

The difference between the two directions that the sensation type takes is that the extravert requires people or things to enable him to enjoy sensations, whereas the introvert can be moved by his own inner enjoyment of the fantasy life within himself.

The intuition type, too, may appear in either the extravert or the introvert. The *extraverted intuition type* bases his relationships with people on the intuitions he obtains from observing their conduct. He may be good at predicting the turn that events are likely to take, but may be handicapped by an inability to detect the worthless. The *introverted intuition type*, on the other hand, relies on inner inspiration but may fall short in practical matters.

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For example, a man of this type described himself thus: 'I am a very complex person with a creative instinct amounting to genius—when inspired—but this is not often; I am not a person who finds happiness easily. After a few minutes' happiness all becomes desolate for weeks.'

A discerning critic has called attention to the illustrations of the above types found among the characters in Jane Austen's novel *Pride and Prejudice*. Mr and Mrs Bennet are contrasted thinking and feeling types. Mr Bennet's irony and detachment reveal him as an introverted thinking type, while his wife with her lack of sensitivity is an extraverted feeling type. The heroine of the novel, Elizabeth, combines her father's thinking with her mother's extraversion: she is an extraverted thinking type. In her sister Jane, on the other hand, the father's introversion meets with the mother's feeling: Jane is an introverted feeling type. Mary, the third daughter, belongs to the same type as her father, sharing his love of books, while Kitty and Lydia, the two youngest daughters, are extraverted feeling types like their mother.

It is also interesting to observe, according to this critic, that Elizabeth fell in love with a man who belonged to the same type as her father and whose introversion (pride) complemented her own extraversion (prejudice).

TRUTH, RIGHT AND PLEASURE

Another interesting classification may be made on the basis of Freud's division of the personality into ego, superego and id.

The ego we can characterize briefly by saying that it represents reason. A person in whom reason predominates we can call an ego-personality. He thinks logically, keeps

his feelings under rational control, and his actions are determined by common sense. Obviously such a person has a great deal in common with Jung's thinking types, who are concerned with distinguishing the true from the false.

The superego is the voice of conscience. A person dominated by his moral scruples may be called a superego-personality. His thinking is governed by the question 'Is this the right thing to do?' He feels strong pangs of conscience when confronted by a choice between two courses of action, and his choice will be determined in accordance with which makes him feel the more comfortable or the less uncomfortable.

Such a person is naturally full of conscientious scruples and high-minded to the point of idealism. There is some resemblance here with Jung's intuition types, who are guided by their convictions. To the superego-personality morality is the most important thing, whereas to the ego-personality the most important thing is truth.

To the id-personality, on the other hand, the most important thing is pleasure. The id is that side of the personality which strives for the satisfaction of instinctive impulses. Consequently the id-personality is guided by impulse in his thinking, feeling and acting. When confronted by a situation he does not ask 'Is it true or false?' as does the ego-personality, nor 'Is it right or wrong?' as does the superego-personality. Instead he asks 'Is it pleasant or unpleasant?' We may note here a reaction which is also typical of Jung's feeling types.

Let us summarize what we have learned about types of personality from both Jung and Freud, and also see what practical applications can be made of these findings.

The thinking type, we learned, is concerned with con-

ceptual relations and logical deductions, appraising the world in terms of true or false. When found in the extravert this type, who is most often male, is dominated by thinking which relates to people and objects. The introverted thinker's beliefs, on the other hand, are prompted by his own inner convictions and may have little to do with reality.

The extraverted thinker would make a good bank clerk, counter assistant, public relations man, barrister, teacher, lecturer, staff supervisor, department head, Civil Servant, politician, etc., because he performs best when under observation. The introverted thinker, however, prefers to stay in the background and work unobserved. Consequently he makes a good 'behind-the-scenes' man, 'back-room boffin', etc. He should not be put in a position where spontaneity of feeling is required, because he has to be guided in his feelings by what he thinks a situation demands.

The feeling type is concerned with feelings and emotions and evaluates the world in terms of pleasant and unpleasant. The extraverted type (generally a woman) is a good mixer and a lover of harmony in personal relationships. The introverted type's emotional life is centred within and while capable of genuine affection this type may be shy and reserved.

The extraverted feeling type should choose work in selling, social welfare, entertainment, while the introverted type will function best in the world of the arts, the church, and so on.

The sensation type is greatly influenced by impressions coming to him or her via the senses. The extraverted sensation type is a down-to-earth pleasure-seeker fond of outdoor activities and convivial gatherings but rather

shallow in his emotions. The introverted type is artistically creative but inclined to be inhibited and withdrawn.

From the extraverts among this type are drawn Army, Navy, R.A.F., and other service types, also commercial travellers, or those in any work involving congenial contacts with others. For the introverted sensation type artistic, literary, dramatic, imaginative, creative work of various kinds is indicated.

An ability to see the whole in relation to its psychological context is characteristic of the intuition type. In the extravert this type becomes the wishful thinker, the suggestible player of 'hunches'. This type likes to gamble and engage in other speculative ventures. The intuitive introvert fails to apply himself to real problems but indulges in the kind of inspiration that makes the seer and prophet.

Intuitive extraverts should become stockbrokers and speculative business promoters, for this is the kind of work that they enjoy and do best. For the intuitive introvert the choice of career should be literary or artistic, faith-healing, music, etc.

From Freud's division of the personality we have noted the possibility of classifying people according to whether they are guided by reason (ego-personality), morality (superego-personality) or pleasure (id-personality). The practical application of this system gives us a goal or incentive—the development of a personality in which all three sides are properly represented and adequately balanced.

Such a person will allow his need of pleasure to be guided by both reason and conscience. He will not be obsessed by conscientious scruples but at the same time will not neglect the reasonable demands of convention.

His feelings will be under the proper measure of control that will not rob them of their spontaneity, but will permit him to show warmth and enthusiasm and to be level-headed in an emergency. He will be affectionate without being sentimental, realistic without being coarse, and virtuous without being priggish or guilt-ridden.

SELF-TEST IX

1. You are an extravert if you :
 - a. Are more interested in your mental life than in the outside world.
 - b. Are more interested in the outside world than your mental life.
 - c. Are interested in neither your mental life nor the outside world.
2. It is normal to be extraverted and abnormal to be introverted. This statement is :
 - a. True.
 - b. False.
 - c. Ambiguous.
3. If your first reaction to something is to ask whether it is true or false you are :
 - a. A thinking type.
 - b. A feeling type.
 - c. Neither.
4. If you are greatly influenced by what appeals to your senses you are :
 - a. A sensation type.
 - b. An intuition type.
 - c. Neither.

5. You are a person with strong likes and dislikes which you cannot adequately express. Would you describe yourself as :
 - a. An extraverted thinking type?
 - b. An introverted feeling type?
 - c. An extraverted sensation type?
6. You know someone who relies on inner inspiration that may fall short in practical matters. Would you describe him as :
 - a. An introverted sensation type?
 - b. An extraverted intuition type?
 - c. An introverted intuition type?
7. Elizabeth Bennet, the heroine of *Pride and Prejudice*, has been described as :
 - a. An extraverted thinking type.
 - b. An extraverted feeling type.
 - c. An introverted sensation type.
8. A person in whom the voice of conscience strongly prevails may be said to be :
 - a. An ego-personality.
 - b. A superego-personality.
 - c. An id-personality.
9. Which of the following careers would you recommend for a man who was an extraverted sensation type?
 - a. Musician.
 - b. The church.
 - c. R.A.F. aircrew.
10. Which of the following jobs would best suit a woman who was an introverted feeling type?
 - a. Canteen manageress.
 - b. Dressmaking.
 - c. Post Office counter work.

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*The answer key to these questions will be found on
page 115.*

ANSWER KEY TO SELF-TEST VIII

1. b; 2. a; 3. c; 4. b; 5. a; 6. b; 7. a; 8. b; 9. a; 10. c.

CHAPTER X



THE ASSESSMENT OF PERSONALITY

How do we assess personality? How do we discover what sort of a personality you have? There are several ways, employing tests, word lists, observation of behaviour, interviews, questionnaires, rating scales, and so on. It would be out of place to discuss them all here; instead we shall deal with a method which is one of the latest and best. This is the projective method.

This method consists in presenting the subject with an ill-defined or 'unstructured' situation which he is asked to interpret in accordance with his own fantasy. Tests employing this method are based on the principle that a person reveals himself in the fantasies that his imagination weaves. This principle has, in fact, been found to give insight into the hidden depths of the mind.

For example, in one test of this type the subject is shown a series of pictures of human figures in different poses and actions. He is not told what they are supposed to represent. He himself, in fact, is required to exercise his imagination. He makes up a story to fit each picture, saying what is happening, what led up to it and what the outcome is likely to be. The psychologist writes down the stories and studies them as a guide to the subject's personality.

The best-known projective test is the Rorschach. This does not use pictures but ink blots. The subject is handed a series of ten cards on each of which is printed an ink blot. Five of the cards are in colour. The subject is asked to

describe what he sees in each blot just as a person sees pictures in the fire.

His responses give the psychologist a picture of his personality. They are classified according to whether he has responded to the whole blot or to details; whether his response has been determined by the shape, colour or shading of the blot; the number and kind of objects that he sees; whether they are in movement; and how well his responses fit the parts of the blot that he has chosen.

The test assumes that what is studied is the whole individual, and that the various traits and qualities of his personality are interrelated. When the psychologist has collected and classified all the responses and he has studied the relationships of different responses to each other, he is able to make as good an assessment of your personality as is at present possible by any single psychological method.

Let us take as an example the following responses given by a female subject to each of the ten cards :

Card i. A figure without a head; a bat.

Card ii. Two people seated at a table doing some work; hands of a person praying in church.

Card iii. Two dogs fighting over a bone; skeletons.

Card iv: A bull; sheep; an owl; rocks; a baby; a man sitting in the distance; a dog; the face of a very old man; a man looking out to sea; a picture; stone monuments; the beak of a bird; flowers.

Card v. A bat in flight; two people kissing on top of a cliff; two lonely flowers far away from anywhere; two bodies in coffins.

Card vi. A fish; a lambswool coat; a person with a veil; a man with a beard; two birds facing each other; a ship; timber; a man; a rockery; a monument; two people

lying down; two people going down in a lift; two kings; an old-fashioned lady with a hat; a man's face.

Card vii. A person's face; a dog's face; a dog's breast; a man jumping over a trestle—he is dressed in velvet and has long hair; a cow; a man carrying a girl with a white hat; a man going down the face of a cliff; a person I know; a nurse leading a man with a bandaged head; a Negro; an aeroplane; a monkey; a rabbit; a butterfly; a snake; a person lying down in a kilt; another butterfly; a tiger; a woman squealing and a man with his arms round her; two people balancing on a tightrope; a person in a cage.

Card viii. Two seals; a butterfly; a skeleton; people on a stage; a water-rat; a jacket; a crucifix in a church; two mer with snakes; a mother and a child with plaits; someone swimming with white hair; two angels; two candles; a headless body; a tree; two people on a cliff; a girl with a doll; an evening dress.

Card ix. Punch and Judy; a crucifix; a man with a pipe; a cow; a stationary lorry; two eyes; a figure in evening dress; the heads of two old ladies; walls; a stole; a rabbit; an owl; an old Chinaman.

Card x. A Chinese lamp; two unicorns; the devil dancing; three men on the bridge in the willow-pattern plate; a lych-gate; a bandsman playing a drum; a camel moving; a child bowing; a dog; stepping-stones; two people in a boat; a small car moving; a mouse; a fish; a person with wings; two more people in another boat; two people chained together; two profiles; a sense of familiarity—I don't know what it is; two dancers; a flower; a man moving o.f in a racing car; a child in purple velvet; an old-fashioned person with a fur collar; a fan.

DOERS AND DREAMERS

The first thing to notice here is that a high percentage of the subject's responses are to minor details of the blots. Such responses as sheep, owl, man with a beard, two kings, aeroplane, etc., were all examples of this type. This points to a person who adopts a realistic common-sense approach to the practical problems of life. On the other hand, if the subject had preferred to make responses to each blot as a whole, this would have indicated a preference for abstract thought. Actually, however, only very few of her responses, e.g., bat, two people doing work at a table, were to the blot as a whole.

In other words, the Rorschach ink blot test effectively distinguishes between two very common types of personality—the 'doer' and the 'dreamer', the man of action and the man of contemplation.

Secondly, we can find out from the subject's responses whether he or she is interested in the unusual or is satisfied with the commonplace. This is revealed by the percentage of responses to the very tiny details in the blots. If this percentage is high it indicates an absorbing interest in the unusual. If it is low or absent altogether the subject is revealed as someone who is satisfied with the commonplace.

In the present case the percentage of responses to very small details is high. Some examples of such responses are: baby, face of a very old man, man carrying girl, man descending face of cliff, etc. The subject's preference for the unusual is confirmed by the number of *original* responses she makes, e.g., three men on the bridge in the willow-pattern plate, a lych-gate, and by the response with unusual content, i.e., a sense of familiarity. (An original response

is defined as one which occurs very infrequently in Rorschach records in general.)

On the other hand, this subject does not miss what is obvious. This is shown by the fact that her percentage of popular responses is normal. A popular response is one which is made quite frequently by subjects who take this test. Some examples in the present record are the bat in flight, two seals, and the skeleton.

Another interesting feature of this test is that, although instructed to respond to the blot itself, some subjects pick out the white spaces inside and round the edges of the blots. An example of this in the present record is the two angels in blot VIII. This tendency is usually found in people who are of a somewhat stubborn, negativistic turn of mind. If they ignore the instructions in this test the assumption is that they may do so again in other situations in life.

We next come to the question of how the form of the blot has decided the subject's responses to it. If it is clear that the subject has paid good attention to it and selected responses which fit it well, this points to a good use of his or her critical powers. It means that fantasy and spontaneity are controlled by reason. This control can, of course, be too strict. Where more than half the subjects responses are 'form' responses like bat, bull, rocks, stone monuments, butterfly, etc., this points to excessive control by reason, resulting in a certain inhibiting lack of spontaneity.

In the case under discussion the subject's percentage of form responses exceeded 50%, pointing to a tendency towards excessive control.

Besides selecting the form or shape of the blot the subject may also be impressed by its colour. The association of

colour with the emotional life is a well-known commonplace reflected in many expressions in everyday speech, such as a blue funk, a yellow streak, the green-eyed monster, a red-letter day, and so on. The coloured Rorschach blots test the subject's ability to respond emotionally to events and circumstances.

The number of colour responses may be compared with the number of responses involving human beings in movement or doing something, e.g., two people working at a table, hands of a person praying, man carrying a girl, etc. If the former exceeds the latter the person is what is called extratensive. That is to say, he is moved more by outward stimuli than by his own inner life. (When objects or persons are imagined in movement in the Rorschach responses, this is interpreted as reflecting inner forces failing to find an adequate outlet.)

On the other hand, if the subject shows that he is more interested in people or things in movement, this means that he is introverted. As we have seen in a previous chapter, the introverted person is endowed with a rich inner life into which he tends to withdraw from the world of outer reality.

In the present case the subject's movement responses far exceeded in number her colour responses. The conclusion was that she is introverted, but her responses showed that she is not completely insensitive to the stimulus of colour, e.g., the child in purple velvet.

The ability to visualize animals in movement, e.g., two dogs fighting, a camel moving, is fairly uncommon. Of course, most people who can make mental pictures at all can visualize animals, but very few of them visualize movement of animals. For example a man said: 'I can make very clear mental pictures, but not of static things. I can

make very realistic ones of moving things such as a dog running along a street.'

Psychologists believe that mental pictures of animals in motion embody primitive childhood instincts gradually being subordinated to the demands of adult life. For example, the above man had been a regular soldier but was now a factory worker.

The strength of the primitive forces that a person senses within himself or herself may give rise to a sense of anxiety. He may feel that they threaten his self-control. The existence of this anxiety can be detected in the responses to the Rorschach blots. It is indicated when the subject utilizes the shading inside a blot. The above record furnished examples of this, i.e., baby, face of a very old man, Negro tree, cow.

FEELINGS OF INFERIORITY

Subjects are also apt to make what is known as the vista response. This occurs when some object, person or scene is reported as being viewed from a distance. For example, in the above list the response to card IV, the man sitting in the distance, is of this type. Psychologists consider that the vista response points to feelings of inferiority.

Normally, a fair proportion of responses consists of animals, including birds, fish and insects. As may be seen, these are well represented in the above example. The percentage of animal responses is naturally higher in children than in adults, since the former are less sophisticated. A high proportion of animal responses in an adult's record points to a certain lack of originality or a childlike simplicity or immaturity.

In a normal adult's record there should be about two

animal and human responses to every one response indicating some detail of an animal or human body. This is found in our example. Animal and human responses like bat, bull, sheep, butterfly, girl with a doll, man with a pipe may be compared with animal and human detail responses like hands of a person praying, two eyes, beak of a bird, dog's face, etc. This normal proportion indicates self-confidence.

An indication of the subject's temperament can be gained from expressing the number of responses to the last three cards as a percentage of the total number of responses to all ten cards. The last three cards are all coloured. If the subject responds more to them he is capable of a strong emotional response. In other words he is of a choleric or excitable temperament. The fewer responses he makes to the last three cards in proportion to the remaining seven, the more phlegmatic his temperament.

Finally, the Rorschach ink blot test yields information about the testee's level of intelligence. This can be judged from studying the responses made to the form of the blot and assessing what percentage of them closely fit the shape chosen. For example, if the subject says 'This looks like a butterfly,' pointing to a part of the blot which only faintly resembles one, this is classed as a poor form response. Where seven or eight out of ten of the form responses can be said to fit closely the shape of that part of the blot which the subject chooses, this suggests that we are dealing with a person of high average intelligence. Where the response matches the blot closely in only about five or six cases out of ten, the person is of low average intelligence. A close correspondence between shape and response in nine cases out of ten points to a person of superior intelligence. The

last-mentioned was found to apply in the case of our present subject.

Now let us gather together the various pieces of information which we have gleaned about the personality of our subject from a study of her responses to the Rorschach ink blot test.

We find that they yield a picture of a person who prefers practical matters to abstract thinking. There is a need for her not to let too great a concern with details obscure the problems of life as a whole. She is not the type of person who is satisfied with the commonplace. In fact, she displays a quite considerable interest in the unusual. Furthermore, she can be stubborn and oppose people when she wants to.

There are times when she finds it difficult to be spontaneous, for she does not let her heart rule her head. Yet she has a rich inner emotional life, which may give rise to a vague inner anxiety. Her responses hint at deeply buried unconscious forces which are failing to find expression in her outward conduct. She is endowed with a strong imagination and she has an eye for beauty and for things pleasing to the senses.

There is evidence of plenty of self-confidence and a very strong interest in people. Originality is another strong point of hers, for she prefers to avoid the obvious. Her temperament tends to be excitable rather than phlegmatic. That is, she finds it fairly easy to be aroused emotionally. She is of superior intelligence.

These are not the only conclusions which might be drawn about our subject's personality, but they will suffice to give a general idea of the lines on which a Rorschach protocol (as the list of responses is called) is interpreted.

SELF-TEST X

1. The projective method of personality testing consists in :
 - a. Studying the way in which a person throws a cricket ball.
 - b. Judging how well a person acts when taking part in amateur theatricals.
 - ✓ c. Presenting an ill-defined situation for the subject to interpret.
2. In the Rorschach test the testee is asked to :
 - a. Make up a story to fit a series of pictures.
 - ✓ b. Say what he sees in a series of ink blots.
 - c. Assemble a jigsaw puzzle as quickly as possible.
3. If you respond to details rather than to the blots as a whole this indicates that :
 - a. You approach problems with common sense.
 - b. You have a preference for abstract thought.
 - c. You are unreliable in business matters.
4. A normal percentage of popular responses indicates that :
 - ✓ a. You do not miss the obvious.
 - b. You are a highly original thinker.
 - c. You tend to lack self-confidence.
5. What does it mean if you pick out the white spaces in the blots?
 - ✓ a. You are a very compliant type.
 - b. You are rather a contrary sort of person.
 - c. You misunderstood the examiner's instructions.
6. A good use of critical reasoning powers is indicated by :
 - a. How well the response fits the shape of the blot.
 - b. Responses which are as little like the blot as possible.
 - c. A refusal to respond to the coloured blots.

7. The coloured blots test :
 - a. The subject's ability to respond emotionally.
 - b. Whether or not he is colour-blind.
 - c. His level of intelligence.
8. If you can imagine objects or persons in movement this indicates that :
 - a. You probably have latent artistic ability.
 - b. Deeply buried forces within you are failing to find adequate expression.
 - c. Your imagination is overactive.
9. What conclusion can be drawn from a high percentage of animal responses by an adult ?
 - a. That as a child he was brought up in the country.
 - b. That he ought to take up some work connected with animals.
 - c. That the adult is a somewhat childish, immature personality.
10. Would you expect a person of phlegmatic temperament to :
 - a. Make many responses to the last three cards?
 - b. Make few responses to the last three cards?
 - c. Make no responses at all to the last three cards?

*The answer key to these questions will be found on
page 125.*

ANSWER KEY TO SELF-TEST IX

1. b; 2. b; 3. a; 4. a; 5. b; 6. c; 7. a; 8. b; 9. c; 10. b.

CHAPTER XI



PERSONALITY AND MARRIAGE

FEW PEOPLE would deny that personality is vital in marriage. How well a couple get on together depends on the kind of people they are. And the kind of person you are constitutes your personality.

The problem that faces us here is: What kind of people do we have to be in order to succeed in marriage? What traits of personality favour our chances of marital happiness? If we can answer these questions, we shall know what our partner expects us to bring to marriage, and also what to look for in someone we hope to marry.

For example, if we know that all honest people succeed in marriage and that no dishonest person does, then it is obvious that anyone who hopes to be happily married to us will expect us to be honest. It is equally obvious that if we expect to be happy in marriage we should look for honesty in the person we intend to marry.

It is not true, of course, that only honest people succeed in marriage (although honesty no doubt has some bearing on the matter). This trait is cited simply for the sake of argument. What we need to discover is some trait or traits that exist only in happily married people and that are never found in unhappily married ones. We could then say that such traits are highly significant for one's prospects of happiness in marriage, even if we did not claim that they are the causes of married happiness.

The position is similar to that found in regard to heavy smoking and lung cancer. We know that lung cancer is

much commoner among heavy smokers than it is among light smokers, and that it is commoner among light smokers than among non-smokers. This has invited the conclusion that heavy smoking has something to do with lung cancer. Yet no one has ventured to say that lung cancer is caused by heavy smoking. This is because not all heavy smokers get lung cancer, while lung cancer also occurs among non-smokers.

So we are not yet in a position to say that such-and-such a personality trait is responsible for happiness in marriage. If we were we could promise those who possess it that they will be happily married. We could also advise those who don't possess it against getting married at all. In actual fact, however, no one can offer such a guarantee nor issue such a warning.

Nevertheless psychologists have discovered that some traits are more significantly related to married happiness than others. By studying thousands of marriages, both happy and unhappy, they have noted that certain traits occur much more frequently among happily married couples than among unhappily married ones. Consequently, we are able to say that people who possess these traits are likely to find it easier to succeed in marriage than those who don't.

This does not mean, however, that only those who possess such traits can succeed in marriage, nor does it guarantee that those who possess them are inevitably bound to succeed in marriage. But it does mean that marital success is commoner among those who do possess them and marital failure commoner among those who don't. Hence we are entitled to assume that these traits have a bearing on married happiness, just as we assume that heavy smoking has a bearing on lung cancer.

SHARING MUTUAL INTERESTS

What are the personality traits in question? They are: the *ability to share*; *co-operativeness*; and *emotional maturity*.

1. *Ability to share.* Being able to share common interests with another person is basic to the success of marriage. Each partner should show an interest in the things in which the other is interested. Each should talk about things that pertain to the other's activities. Each should be a sympathetic listener to what the other has to say.

Men like to talk about people and things in general; women like to talk about people and things in particular. If you are a man and wish to entertain a woman, you should be prepared to share with her the particular details of everyday life that figure largely in female conversation. On the other hand, if you are a woman, you will find it pays to take a general interest in the kind of work a man does.

The value of sharing mutual interests has been proved in the psychological studies of marriage referred to above. These show that sharing the same nationality, religion, standard of education, level of intelligence, and so on, contributes materially to the success of marriage.

There is much that married couples and those contemplating marriage can learn from the experiences of happily married husbands and wives. Reports from the latter continually emphasize the value of shared interests for the contribution they make to the stability of their union.

For example, a wife said: 'In our married life my husband and I always share our interests where practical; in fact, that is the theme of our family life. Our children have all been taught to share alike and we have tried to set them

a good example in this. The result, I feel I can say without boasting, is a truly happy family.'

Human nature is essentially very much alike wherever one goes, and the above personality trait is found in happily married couples elsewhere. (For example, here is a report from India given by a Hindu husband: 'I was falling into the dangerous mistake of criticizing my wife and trying to mould her to fit a pattern which I had preconceived about how a woman should behave. However, I realized my mistake in time and persuaded myself to change my tactics. By trying to discover our mutual interests and developing these, we are today living happily together.'

On the other hand, an unhappily-married woman complained: 'It dismays me to realize how little my husband and I have in common.' This marriage ended in the divorce court after the husband had gone off with another woman who also had little in common with her own husband.

In choosing a marriage partner, then, we should ask ourselves: What common interests can we share as the basis of a happy match? Let us think, speak and act in terms of sharing the other person's life for the mutual benefit of him or her as well as ourselves.

THE VALUE OF CO-OPERATION

2. *Co-operativeness*. The sharing of mutual interests is a particular example of a general attitude that Dr Alfred Adler, founder of the school of Individual Psychology, regards as essential for the conduct of life itself, let alone of marriage. This is co-operation. Marriage is the co-operative undertaking *par excellence*.

The most characteristic reaction of happily-married men to other people, says Professor L. M. Terman, is that of

co-operation. Husbands who do not share this ideal run the risk of imperilling the stability of their marriage. Their behaviour towards their wives will fall short of the desirable standard of co-operation that a happy match demands.

The same is true of women. This and the above conclusion are based on the Professor's well-known studies of the factors which contribute to marital happiness. They confirm with scientific evidence what common sense and everyday observation suggest: that marriage yields fruitful rewards if approached in a spirit of co-operation.

From people needing help I am constantly receiving information which illustrates this point. For example, a woman married a man twice her age in order to escape from a mother who constantly nagged her at home. She found, however, that she had jumped out of the frying-pan into the fire. Her husband, too, turned out to be a nagger who made her life a greater misery than it had been when she was single. He was a man of uncontrollable rage who recognized no will but his own.

Here we have an example of a marriage in which one of the chief requirements for happiness is missing. Neither partner was motivated by any co-operative feeling towards the other. The wife had married for the escape which she thought she could get from an intolerable home atmosphere. The husband saw in marriage an opportunity to bully his wife.

The ability of husband and wife to co-operate is tested especially in the physical side of their marriage. Dr Adler has described intimate relations as 'a co-operative union of two'. In such a union each contributes to the other's pleasure and fulfilment.

The following case illustrates how the fulfilment which sex should provide turns to dust and ashes when it is seen

as self-centred taking instead of co-operative giving. 'I don't feel like co-operating with my husband in intimate relations,' said a wife, 'because he doesn't do a thing to help me to enjoy our coming together. I want him to make love to me as he used to do when we were courting. But I feel that instead of this he is simply using my body for his own pleasure.'

Marriage is meant to provide an opportunity for each partner to contribute to the happiness and pleasure of the other. This is a task which cannot be hurried. That is why marriage is or should be for life. It requires time to work out a successful adjustment. The lessons that time teaches as the partners continue to live together are lessons in mutual helpfulness.

3. *Emotional maturity*. This is the outcome of a happy home life in childhood which can be an asset to you when you marry.

In an earlier paragraph we have referred to the conclusions of Professor Terman, based on scientific studies, about the personality qualities that are an asset in marriage. The same investigator has also discovered that the happiness or otherwise of the home life that one experiences as a child has a significant bearing upon one's success in marriage.

A FRESH START?

In fact, Professor Terman states that this is the factor which is most significantly related to a couple's prospects of happiness together. Perhaps this is something that is not immediately evident to ordinary observation and common-sense speculation. People are apt to think of marriage as a 'fresh start'. In reality, however, we can do no more than

bring to marriage whatever endowment we have received from our heredity and upbringing.

It is a fact that in many cases of broken marriages one or both of the partners are found to have come from an unhappy childhood home. In some cases the children seem to repeat the mistakes of their parents. We find that divorces occur more frequently among people whose parents were divorced than among people who as children enjoyed the benefit of a stable and loving home atmosphere.

Why this should be so is not really puzzling. As Dr Wilhelm Stekel has put it, 'The family life is the grammar school of love.' We learn — or should learn — the attitudes that favour success in marriage by noting our own parents displaying them towards each other. We acquire our own potential behaviour in marriage by copying the example that was set before us in childhood by the marriage of our parents.

Of course, we must not assume that unhappy experiences in childhood are inevitably bound to ruin our own marriage. This is not so at all. Upbringing is not a millstone which is hung round our necks. It is clay which we mould to suit our own individual pattern. We take our heredity and childhood environment and from them we fashion what Dr Adler has called our own particular 'style of life'.

But the fact remains that a satisfactory style of life is much easier to achieve in adult life if as children we have been favoured by the kind of experiences that are enjoyed in a happy home presided over by parents who love each other and their children wholesomely and wisely.

This illustrates the responsibility that family living confers upon parents. It is part of their task to set their children an example which will help them when they come to marry. The influence of the mother especially is felt by

every individual. Motherhood is a great privilege and responsibility that, discharged successfully, can bring untold benefit to the next generation. By their conduct parents can lay for their children the foundation of happiness in marriage and life generally.

To summarize: what are the personality factors upon which the happiness of a marriage depends? As we have seen, this is a question which has been fairly well studied by psychologists. Some of the conclusions that they have reached are:

1. A couple who can share common interests have a firm basis for their marriage.
2. The ability to co-operate is a basic requirement for marital success.
3. Emotional maturity, based on a happy home life in childhood, is an invaluable asset.

Sharing, co-operation and maturity — these are invaluable assets to anyone embarking on the great adventure of marriage. Needless to say, few marriages will satisfy all three points, but if they satisfy one or two of them, this should guarantee reasonable happiness. They provide a sound basis for the successful solution of one of the most rewarding of the social problems with which life confronts every person.

SELF-TEST XI

1. The personalities of two people affect their prospects of happiness in marriage together. This statement is:
 - a. True.
 - b. False.

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- c. Unproven.
- 2. Ability to share common interests :
 - a. Has nothing to do with a couple's prospects of happiness in marriage.
 - b. Is a basic requirement for successful marriage.
 - c. Is commoner among unhappily married people than among happily married ones.
- 3. How do men and women differ in their conversational needs?
 - a. Men talk about people and things in general; women talk about particular people and things.
 - b. Men talk about particular people and things; women talk about people and things in general.
 - c. There are no differences between the sexes in this respect.
- 4. For the conduct of life as well as marriage, Dr Alfred Adler regards as essential :
 - a. Generosity.
 - b. Intelligence.
 - c. Co-operation.
- 5. 'A co-operative union of two.' To what was Dr Adler referring when he used this expression?
 - a. A game of tennis.
 - b. Intimate relations.
 - c. Partnership in business.
- 6. Of what is emotional maturity the outcome?
 - a. A happy home life in childhood.
 - b. Being born with a silver spoon in one's mouth.
 - c. Having all one's needs gratified as they arise.
- 7. In cases of broken marriages it is not unusual to find that :
 - a. The couple were married in a registry office instead of in church.

- b. Either or both partners came from an unhappy childhood home.
 - c. The couple have had a large family before finding out that they are unsuited to each other.
8. Who said: 'The family life is the grammar school of love'?
- a. Dr Alfred Adler.
 - b. Dr Wilhelm Stekel.
 - c. Professor L. M. Terman.
9. How would you best describe your childhood upbringing?
- a. A millstone which is hung round your neck.
 - b. Clay which you mould to suit yourself.
 - c. The death knell of your hopes and dreams.
10. A great privilege and responsibility laying the foundation of happiness. This describes:
- a. Motherhood.
 - b. Politics.
 - c. The welfare state.

The answer key to these questions will be found on page 135.

ANSWER KEY TO SELF-TEST X

1. c; 2. b; 3. a; 4. a; 5. b; 6. a; 7. a; 8. b; 9. c; 10. b.

CHAPTER XII



PERSONALITY AND WORK

YOUR success at work, like your happiness in marriage, depends upon the kind of person you are. Psychologists have discovered what personality traits matter to you in your career. By comparing groups of successful and unsuccessful men they have pinpointed the causes of success and failure.

In one such study the success achieved by each member of a group of 730 gifted men was assessed independently by three experienced persons. 'Success' was defined not in terms of money, but as the extent to which each man had made use of his superior intellectual gifts. The personalities of the 150 men judged to be the most successful were then compared with the personalities of the 150 men judged to be the least successful.

Where the two groups were found to differ most was in respect of the following four personality traits :

1. Persistence in the accomplishment of ends.
2. Integration towards goals, as contrasted with drifting.
3. Self-confidence.
4. Freedom from inferiority feelings.

In other words, the most successful men were the most persistent, the most purposeful, the most self-confident, and the least troubled by inferiority feelings. The least successful were the least persistent, the most inclined to drift, the least self-confident, and the most troubled by inferiority feelings. The conclusion is inescapable: persis-

tence, purposefulness, self-confidence, and freedom from inferiority feelings are important for success, even if they are not the direct causes of it.

These conclusions have been confirmed by another investigator who studied the most outstanding figures in history. From a list of 1000 of the world's most eminent men she rated 100 on various aspects of personality. The results of this study showed that the most outstanding traits of these men were :

1. Persistence of motive and effort.
2. Confidence in their abilities.
3. Strength or force of character.

We note a close correspondence between this list and that given above. In fact, two qualities are the same in both lists, while the second one in the first list is related to the remaining one in the second list. These and the results of other studies in this field suggest the possibility of reducing the personality traits essential for success in work to the following basic list :

1. Persistence.
2. Confidence.

Let us examine these two traits in greater detail.

1. *Persistence*. Persistence is an attitude you display if you feel that your work is meaningful, that it matters for its own sake (quite apart from what it can do for you). For example, Mr L. R. said: 'I have been successful in more than one position of trust. This I would attribute to a determination to do the best I could for the sake of the job itself. If you do this it cannot fail to become interesting.'

If you feel that what you are doing is important in itself,

you have the strongest possible incentive to stick at it. By contrast, a person who sees a job only as a means of, say, making money will tend to give up if the going gets tough. If he does not see immediate rewards for what he is doing, he is liable to lose interest; he will then turn to something else which he thinks might bring him what he wants quicker.

For example, a man said: 'I tried to study book-keeping but I lack persistence and never sat for my book-keeping examinations. I turn from my books to my hobby, which is photography, and spend my time pursuing that instead. I am in financial difficulties and am always in search of money. My mind is occupied with the ambition to make money, and so I cannot concentrate on my studies.'

This man does not persist at his studies because he is not really interested in book-keeping for its own sake. He is interested only in what he imagines book-keeping can do for him, i.e., bring him more money. He regards book-keeping merely as a means of doing this. That, however, is not the most satisfactory reason for studying book-keeping; unless it is supported by an abiding interest in the subject for its own sake, he is not likely to make a very great success of studying it.

Instead, he would be better employed devoting the time which he would normally spend on book-keeping to improving his photography. This will not only make him a great deal happier, but he will also be able to concentrate; he will stick at it because he will be doing something in which he is interested. What is more, his interest in photography, if he perseveres with it, may actually bring him more money by providing him with a spare-time income.

To work with persistence a person must feel that his job is meaningful. 'I was in a job I didn't like,' said a man. 'For some years before I gave it up I felt that my work was not worth while. Although I always had plenty to do very little of it made sense to me. Much of it seemed to me to be unnecessary, and what was necessary made little essential contribution to life, socially or economically.' It is not surprising that this man should feel that he was in a rut. A change brought him greater prospects of success when he was able to report: 'I made the break and put all my efforts into a new job. I look forward to going to work now.'

LEARNING TO LIKE YOUR JOB

Persistence can come, however, from staying in the job but changing your attitude towards it. To stand back, as it were, reappraising one's work and finding a new source of interest in it can lead to progress without moving to a new job.

'I do not like my present occupation,' said a shop assistant. He was advised on the above lines and eight months later he reported: 'I really like my work; before I used to be watching the clock, wishing it was time to go, but now that's all changed.'

From the employer's point of view the worker who shows persistence is an invaluable asset to his firm. If an employer shows appreciation of what a worker does, it will be worth while for the worker to enhance his prestige by trying to do even better. An employer who shows interest in a piece of work for its own sake encourages the employee to take the same interest.

For example, a clerical worker said: 'Yesterday I was

congratulated by my boss on having kept the best post book in the Department at the present time! You can imagine how this has given me more incentive to try harder still, whereas before I used to be so discouraged.'

The persistence that comes from an interest in the job for its own sake is, then, the first basic personality trait upon which success depends. The second is confidence in your ability to do the job successfully.

2. *Confidence.* That lack of confidence is one of the principal factors contributing to lack of success is illustrated by the following report. A man said: 'I had a small business which I hoped would grow into a bigger one. But I was afraid to take chances; lack of confidence held me back. Thus I was not successful. Eventually a rival firm absorbed the business into their organization.'

The person who lacks self-confidence believes that he is afraid of other people. What he is really afraid of, however, is his hostility towards other people. This is due to the fact that as a child he felt hostile towards one or other of his parents. Being unable to express his hostility for fear of punishment he repressed it. He feels anxious lest the repressed hostility should overcome the mental barriers which he has erected against it.

In the absence of insight into the true state of affairs, he attributes his anxiety to the presence of other people. Their presence, however, merely revives the hostility which as a child he felt towards his parents.

The cause of the trouble, then, can be found by studying your childhood experiences for a short time each day. (You feel nervous, for example, in the company of your superiors, because this situation reminds you of your childhood relationship with father or mother.)

The cure of your nervousness means recalling childhood

events when you felt afraid and going over them again and again in your memory until you no longer feel afraid.)

A short period should be set aside regularly every day for this work of self-analysis. Cast your memory back over the events of your past and ask yourself: 'What is the most frightening experience I can remember?' When you recall an event of this kind, try to re-experience the feelings you had at the time. Recall the event again and again until it no longer evokes the feeling of fear. Carry on with the method, recalling other childhood events that inspired you with fear.

RESULTS OF SELF-ANALYSIS

A young man who complained of 'nerves' was advised on the above lines, and four months later he was able to report: 'I have found altogether a different outlook on life. I have more confidence in myself now, and the "nerves" that I suffered from for many years are very much better.'

'I have overcome completely the fear and anxiety complex which had held me back for years in business,' reported another man fourteen months after being recommended to use self-analysis. 'My self-confidence is now completely restored.'

A school teacher said: 'Every time I do the self-analysis exercise I seem to have a satisfactory clearing of memory and a sense of knowing myself, which has a beneficial effect on my personality, on my relations with my colleagues, and on my work in the classroom.'

Fourteen months after being recommended to apply self-analysis another person reported: 'I have fully overcome my lack of self-confidence. I can remain calm in every situation. I have now received a promotion with a very

gratifying rise in pay. I enjoy doing my work and feel that I am making a real contribution at last.'

A young woman had suffered for two years from nervousness and lack of confidence. She had consulted her doctor, who suggested that the trouble sprang from her childhood emotional relationships. 'I agree,' she admitted. 'My father hates my mother and so I hated him.' Self-analysis enabled her to work through this problem. As she herself put it, 'I have found that it is foolish for me to hate my father. I do not hate him any more.' This led to her making the following report: 'I have achieved self-confidence, progress in my studies, and a friendly attitude towards people. I am no more afraid of the future. I wake up every morning feeling eager to work, and I am no longer as tired as I used to be. I am happy in any company I now feel on top of the world.' These results were achieved in four months.

Let us summarize what we have learned from this chapter about how your personality can help you to succeed in your career.

Persistence and confidence are two outstanding traits of successful men and women. This has been proved by psychological studies comparing the personalities of the successful with those of the unsuccessful. It also agrees with what common sense leads us to expect.

Persistence is the attitude you display if you feel that your work is meaningful. To believe that our job is important for its own sake (quite apart from anything we can get out of it) provides the best incentive for succeeding at it. If you don't have this feeling about your work, you should take up something else which does evoke your enthusiasm. Or you may be able to solve this problem by changing your attitude without changing your job. Employers can moti-

vate their work-people to show persistence by offering appreciation of the worker's efforts.

Lack of confidence is usually related to buried memories dating back to childhood. The child's experiences in his relationships with his parents affect the grown-up's attitude towards the social and personal situations that arise at work. To gain insight into exactly what is going on inside you is helpful towards giving you the means of controlling your reactions and exhibiting greater confidence in your dealings with people and things. This can be attempted with the aid of self-analysis, the results of which are reflected in the encouraging reports of those who have used it.

SELF-TEST XII

1. How have psychologists pinpointed the causes of success and failure?
 - a. By submitting questionnaires to 1000 of the world's richest men.
 - b. By comparing the personalities of successful and unsuccessful men.
 - c. By asking well-known TV personalities for their opinions.
2. In successful men feelings of inferiority are:
 - a. Commoner than in unsuccessful men.
 - b. Less common than in unsuccessful men.
 - c. Just as common as in unsuccessful men.
3. Persistence and confidence:
 - a. Have very little to do with success in work.
 - b. Have a great deal to do with success in work.
 - c. Are found as often among failures as among successes.

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4. To display persistence you should :
 - a. Feel that your work is important for its own sake.
 - b. Regularly take a tonic prescribed by your doctor.
 - c. Be happily married and have several children.
5. How can one develop persistence in a job one dislikes?
 - a. By changing one's attitude towards it.
 - b. By asking the boss for a rise in salary.
 - c. By working a five-day week.
6. Is it possible for an employer to motivate his workers to be more persistent?
 - a. Yes.
 - b. No.
 - c. We don't know.
7. What lies at the root of lack of self-confidence?
 - a. Leaving school without taking the G.C.E.
 - b. Difficulty in saving money.
 - c. Childhood feelings of repressed hostility.
8. To gain insight into the cause of lack of self-confidence you should :
 - a. Remain a bachelor.
 - b. Study the events of your childhood and relive the emotions associated with them.
 - c. Take up a hobby or spare-time interest.
9. This attempt to gain insight is known as :
 - a. Autosuggestion.
 - b. Psycho-analysis.
 - c. Self-analysis.
10. What kind of results can be expected from it?
 - a. Renewed confidence.
 - b. Improved eyesight.
 - c. Conversion to Christianity.

*The answer key to these questions will be found on
page 144.*

ANSWER KEY TO SELF-TEST XI

1. a; 2. b; 3. a; 4. c; 5. b; 6. a; 7. b; 8. b; 9. b; 10. a.

CHAPTER XIII



PERSONALITY AND ACQUIRING SOCIAL EASE

MUCH of our success and happiness depends upon the attitudes of other people towards us. What they think of us is determined in part by the way we behave towards them. Many people are prevented by shyness and self-consciousness from influencing others favourably. Their reserve tends to repel rather than attract.

Shyness and reserve may appear in the adult who as a child received too little or too much love from his or her parents. If he received too little, he may become shy and reserved in self-protection. He unconsciously expects from the world the rebuff that he had at the hands of his parents. His shyness puts up a barrier between himself and other people, and thus protects him from a similar rebuff at their hands.

(For example, a young man complained that he lacked the ability to make conversation. He had been brought up in a strict Victorian home, in which the unloving tradition that a child should be seen but not heard held sway. 'When I was young,' he said, 'I was not allowed to make much noise. I dared not speak without fear of being disapproved of by my parents.')

'SMOTHER LOVE'

On the other hand, too much love may have the same effect. If mother love becomes 'smother love', a person is over-

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